A SPIRITVAL CHAINE, *AND ARMOVR OF CHOICE,* FOR SION SOVLDIERS.

Which, whoſoeuer weareth graciouſly, ſhall be ſure of the beſt honour, comfort and ſafetie (whether he liue or die in the battell) that can come to a Chriſtian ſouldier. Very neceſſary for theſe times.

LONDON,
Printed by *william Iones*, for *Robert Mylbourne* at the great South doore of Pauls. 1622.

TO MY ESPECIAL, REVEREND, LOVING AND BELOVED FRIENDS (BOTH Magiſtrates, Miniſters and others) who loue the Sion of our God, and to ſuch friends of theirs alſo as vnto whom they ſhall thinke good to impart this booke (for the end here propoſed,) and in concluſion to all them who intend to publiſh any Treatiſe: Grace and peace be multiplied from God the Father, and from our Lord Ieſus Chriſt. Amen.

Reuerend, loving & beloued in the God of honor & loue, it ſo pleaſing his diuine Maieſtie to withhold me by much weakneſſe a great while of late from preaching his holy word, I ſearched my heart wherein I might do moſt ſeruice (in theſe my old yeares and decaying dayes) to my good God, and moſt good to his Church, by any other talent which he hath beſtowed vpon me. Hauing a ſmall one in writing, I reſolued to vſe it now (as called thereunto.) Our glorious God ſaith by Solomons *pen*, Without counſell, purpoſes are diſappointed, but in the multitude of counſellers, they are eſtabliſhed. *I deſire therefore to haue my poore* Prou. 15. 22.

to

labours perused by many of my iudicious friends (and theirs also) thereby to obteine sound counsell. Heartily then I beseech you in that gracious God of ours, to shew me your loue in this action: herein chiefly, viz. if you finde any thing in this Treatise which might dishonour our good God, or do any maner of hurt to his Sion, that you will admonish me of it. As I ought not, so I will not be iudge of mine owne workes (there being nothing wherein a man may sooner deceiue himselfe.) Bookes (in my iudgement) require a greater purifying then gold, yea and a more excellent fire also to purge them. No materiall fire purgeth gold so well, as the spirits of Gods childoen (a famous kind of fire) do purge those bookes which are submitted to that most true and trustie triall. So I call it, because such spirits doe make their triall by the word (that fire of fires) though I be not of his minde for the time of impression, who said, Nonum prematur in annum (publish your bookes the ninth yeare,) yet am I iust of the same mans minde for taking a large time both to reuise and aduise; yet I desire not to tie others vnto my maner of publishing bookes, or to taxe any who take lesse time and counsell in penning & spreading abroad of their works, if they take so much as may shew that they be not of a priuate spirit, and readier to offer vnto the world nimis præcocia quam satis præparata, things rather too hastily ripened, then sufficiently prepared. There will be wants when the longest and best care is take; (for who can say that his heart, pen or tongue are perfect?) much more doth great haste make great waste. You shall perceiue that I finde fault with such kinde of haste: and here I aduise all writers to take good leisure. This also I adde (out of my experience from the

preſent Treatiſe) for inducing others the ſooner and the more to rely on that old prouerb, Plus vident oculi quam oculus *(a great many of eies ſee more then one,) viz. that to my remembrance I neuer ſhewed this booke to any, but I was moued neceſſarily to put in or take out ſomewhat (ſo against the next impreſſion, if the godly experienced ſee cauſe, I purpoſe to do.) And I moſt humbly thanke our gracious God for giuing mee the minde and the meanes to haue the iudgement of diuers godly and worthy men in this action, which yet alſo I ſeeke more and more, (vſing the Preſſe as a helpe at this time to that end.) No more now but that I humbly beſeech our bleſſed God to bleſſe you and yours, and all your emploiments and ſtudies: and withall I deſire your prayers for a bleſſing to me and my endeuours, ſo as we all in all our purpoſes and actions may ſeeke his glorie. To God our Father almightie, and to his dearely beloued Sonne our bleſſed Lord and Sauiour Chriſt Ieſus, and to the holy Spirit, three Perſons and one God, moſt wiſe, holy, iuſt and mercifull, be all honour, praiſe, and thankes for euer and euer.*

Amen.

To

To thoſe patterne Captaines (ſo I call them who are Leaders by their godly example) of the Artillerie and Militarie in the Citie of London (that famous Citie of the kingdome, his Maieſties moſt ſtrong, ſafe and truſtie Chamber) and to all others there, who any way haue any ſpeciall hand for vpholding the practiſe of Chiualrie (in what offices ſoeuer they be ſetled) I wiſh all maner of peace from the God of peace, and all holy and prouident preparation for all kinds of godly warre.

THe wiſe who Bethſheba *deſcribed, hath bin, is now, and for euer ſhall be a peerleſſe patterne to all vertuous wiues: right ſo your worthy actions concerning matters of Chiualrie (that the knowledge and exerciſe thereof may not decay in Citizens) haue bin, are now, and I hope will be a notable example to the preſent age, and to all poſteritie. Therefore as it is ſaid of the vertuous wife,* A woman that feareth God, ſhall be praiſed: Her children riſe vp, and call her bleſſed: Her husband praiſeth her: her owne workes praiſe her: *So ſay I of you: The training vp of the Cities valiant men, yea youths, nay very children in feates of armes (being firſt taught to feare their God, and to be armed againſt, and fight againſt Satan) cauſeth thoſe children to riſe vp and bleſſe both parents and Preachers,* Prou. 31.

Prou. 31. 30. v 29.

and Captaines for their education: yea and it maketh the whole land to reioyce in their good God for the worthie patterne which you giue to the kingdome in these right worthy actions both for bodie and soule. Hereby you shew
Iudg. 18.7,8,9. that you are not like the lazie people of Laish, who by their careleſneſſe were fit to be made a prey to any that would inuade them. Go on good Citizens thus to ioyne religion and proweſſe, pietie (by the peaceable word) and policie (by the preuenting ſword:) ſo ſhall your workes continue to praiſe you in the gates, and to cauſe the praiſe of our glorious God to ſound both in earth and in heauen. For your better progreſſe herein, I haue ſent you (euen firſt of all) a little Treatiſe touching the antiquitie and nobilitie of gracious Souldiers, and concerning the holy behauiour which they ought to haue, without which, no ſcience, myſterie or art, no not the ſeuen Liberall Arts, no nor any other knowledge whatſoeuer, are of any reckoning with our God. The Lord our God bleſſe it to you, and bleſſe you all, and the whole Citie alſo, eſpecially with continuance of that good word of our good God, ſo powerfully preached, and with your increaſe of loue and obedience thereunto, together with all kinds of godly peace, and with each good means to maintain them: and all this in a moſt long, quiet and bleſſed reigne of our gracious Soueraigne Lord King Iames. Amen.

To

To the worthie Captaines and to the whole Companies of the Artillerie in other Cities and Townes of our Nation, who haue imitated this famous patterne of the Citie of the Kingdome, and chiefly to Londons notable neighbours for imitation, I meane them of the Artillerie at Weſtminſter, and to all other gracious helpers thereunto, the ſelfe ſame peace in the ſelfe ſame ſort, that is to ſay, all maner holy peace in the God of peace.

IT *is one of the greateſt honours that may be, to follow the ſteps of good men in good actions. The praiſe and benefit hereof you receiue to Gods glorie, by imitating your renowned Mother-Citie of London in training vp your people for skill in warre. The increaſe in this Skill, is a meanes to ſtrike a feare into inueterate foes, who otherwiſe will watch opportunities to offer ſtrokes. Olde wilie foxes are venturous vpon lambes in places where they winde no foote, nor baite, nor grinne. Olde kites will quickly ſpie where nets be prepared, and where not. Olde Rauens will ſoone ſmell both match and powder: and olde robbers of houſes will ſoone perceiue which houſes are ſtrong, and which are weake. Right ſo it is with old enemies to a nation. Well*

you know (by reaſon of many iourneys about your affaires) that the verie ſight of a ſword makes a theefe ſtay his hand ſometimes (though not his heart,) yea and by Gods reſtraining power ſaues ſome throates from cutting: Right ſo in peace, a preparation for warre makes the enemies heart to faint, and the hearts of good men to reioyce. This holdeth in the ſpirituall warre alſo, by preparing to haue that ſword of the Spirit readie both in the greater and leſſer Churches of our God; yea and readie alſo in euerie heauenly hand of each new borne Chriſtian (conſidering the great ſubtiltie and ſtrength of that old Serpent, our irreconcileable aduerſarie.) Imitate your honourable Mother, in her ſo many holy prouiſions and actions: imitate her in the double, by pietie I meane and by policie; by prouiding both the heauenly and the earthly ſword: endeuour you alſo alwaies as ſhe doth, to vſe all good meanes for defending your ſelues and your countrie: amongſt others, practiſe effectually that laudable training preſcribed by a prouident order. Thus defend your ſelues: yea and ſe you, and let vs all be defenders euer, offenders neuer. Let not your vſe in armes be out of your armes (as a thing vnaccuſtomed.) Our prouerb is, Vſe legges and haue legges: *ſo I ſay,* Vſe armes skilfully, and haue skill in armes. *Be you then religious more and more, and be you alſo valorous more and more: continue to bring vp your youth in the trade of both theſe waies; ſo ſhall they not depart from them: both theſe be holy wayes to enter into, and to walke in. For your better treading in theſe peaceable, yet preuenting & defending paths; and for your true vſe of warre when you*

haue

haue occaſion (which our good God keepe vs from, if it be his bleſſed will) I haue likewiſe ſent you (aforehand alſo) my collections of thoſe eight links, and the chaine made of them, together with a deſcription of your Armour of choice and proofe. No more at this time, but the Lord our God ſo guide you ſtill in holy actions, as that you may do them cheerfully and conſtantly, to your owne priuate and your countries publicke good, and alwayes to his glorie in the firſt and higheſt place.

Amen.

A SPIRITVAL CHAINE, AND ARMOVR OF CHOICE, FOR SION SOVLDIERS.

HEaring of warres and of rumors of warres, vnto which many ſouldiers of many countries in Chriſtendome were like to be ſent, I haue written a plaine and ſhort Treatiſe, more and more to ſtirre vp ſo many of them now (and others hereafter) as by any meanes may haue vſe of it, vnto a gracious cariage in this high calling of theirs; which ſo much concerneth not onely themſelues, but all Chriſtian Churches and Commonwealths alſo, yea and the glorie of God withall, together with their owne particular ſafetie, (for the better ſetting forth of his glorie.) A ſhort Treatiſe (in compariſon) I write, becauſe I feare that if it were long, there would be much want of fit time, and much more of good will to reade it, (the multiplicitie of bookes conſidered.) A plaine Treatiſe I write, becauſe moſt ſouldiers are plaine men, altogether vnlearned touching any skill in the Arts:

for whoſe ſake it is, that when I vſe any illuſtration in Latin (for more delight to the learned) I omit not to tranſlate it. Now if there be a bleſſed peace in moſt places, yea or in euery place before my booke cometh forth, I ſhall much reioyce at it, as he who wiſheth that all Chriſtian Kings and Princes would labour to make *Halcyon* neaſts for breeding *Sion birds*, and that none of them would nouriſh ſuch Romiſh Rauens, Hawkes and Harpies as delight in cruell preying vpon innocents (Princes and all) more then in true prayer to the true God. Yet ſeeing warres are as like to continue in the world as diſeaſes (both being ſent of our God as puniſhments for ſinne) my booke may ſtand in ſuch ſtead as medicines, printed long before for ſuch and ſuch maladies when people fall into them. Weapons are prouided in peace againſt the time of warre; and why not counſels? Surely both theſe are neceſſary aforehand. Now as the Apoſtle *Paul* ſaid touching his brethren the Iewes, *My hearts de-*
Rom. 10. 1. *ſire and prayer for Iſrael, is, that they may be ſaued*: ſo ſay I for Proteſtant ſouldiers (my Chriſtian brethren) my hearts deſire and prayer for them, is, that they may be holy, and doe worthily, like King *Da-*
2. Sam. 23. *uids* Worthies: yea ſo worthily, as they that walk by the eye and word of their God (this being the
Num. 23. 21. onely way to haue Gods Angels to protect them, and *the ſhout of a King amongſt them*, yea and the King of Kings on their ſide.) Thus ſhall they ſhew themſelues gracious ſouldiers and truly religious, both by profeſſion and practiſe. No other ſorts wil reſpect ſuch Armour and ſuch a Chaine as this,

whoſe

whoſe linkes are found in the word, and put together by the word. Theſe links, this armour and this chaine, I wiſh to all *Sion* ſouldiers. By *Sion* ſouldiers I meane ſuch as *earneſtly contend for the faith once giuen to the Saints*, ſhewing their good faith by good workes; and vtterly abhorring that Whore of Babylon as well for her looſe life, as for her diuelliſh doctrine. For this *departures ſake*, by beleeuing, ſpeaking and doing, (or at leaſtwiſe for the outward profeſſion hereof) I call them generally *Sion ſouldiers*. If any of them doe not anſwer ſo worthy a departure, and ſo worthy names as are here giuen them for this departures ſake, ſo much the more they haue to anſwer hereafter, becauſe they abuſe their honorable calling and name. It is my dutie, and not my offence, to iudge in loue of ſuch, and to giue the beſt titles and termes I can to ſuch, whoſe Baptiſme, Profeſſion, Vowes, Education, Vocation and God do call them with a loud voice, to be the ſelfe ſame in deed, which I in words name them, (*Sion ſouldiers, ſacred ſouldiers.*) Gracious men wil not take ſo high titles in vaine, but abandon vanities, and follow the wayes of wiſedome. I deſire that this little booke may do them good herein. It cometh not haſtily abroad, no ſooner penned but printed, Lapwing-like. They report that this bird is more forward both for foote and wing then other birds are, inſomuch as it will runne away with the ſhell on it head, and quickly take flight alſo: ſo do many Lapwing bookes now adayes. For in our time this ſaying of *Solomon* is more and more verified: *There is no end of making many bookes; and* Iude verſe 3.

much ſtudie is a wearineſſe to the fleſh: and that alſo of the Poet,

Scribimus indocti, doctiq; poemata paſſim.

Both learned and vnlearned men,
Each where apace we plie the pen.

Had I therefore knowne of any in our dayes, who had written purpoſely of this ſubiect, I would haue kept ſilence, and not ventured vpon the hazard of doing ſo needleſſe a worke as that which already is done. But finding none (by ſight or report) who haue made it their labour in ſuch ſort as they who take it for their taske, though ſome haue dealt graciouſly therein by the way, and perceiuing it to be a thing worth the labour, (yea and a whole and long labour) rather then it ſhould be vnhandled, I haue ſet a weake hand to it. This matter offereth one iuſt occaſion (before I go any farther) to write at large of the moſt worthy and ancient profeſſion of a Souldier: yet ſith I doubt not but this truth is generally receiued, I will onely handle it in briefe, and ſo come to the maine point which I aime at, that is, *The holy cariage of good ſouldiers, whereby they ought to honour this high profeſſion of theirs.*

Touching the calling of a ſouldier to fight corporally, that I may ſpeake (for better vnderſtanding) as the thing is indeed; I ſay, that the heauenly armour of a ſouldier was in truth and ſubſtance before the earthly, (howſoeuer for our weake capacitie the ſpirituall armour was afterwards made plaine to vs by the corporall,) ſo as according to a ſupernaturall ſence, the bodily armour may be ſaid to take denomination of the armour of the ſpirit,

and

and the corporall combat denomination alſo of that ſpirituall combat which the children of God haue with Satan and his children. For why? the armour of armours belonging to this combate (*euen the armour of God*) was before any corporall combat could be vſed. *Adam* preſently after the promiſe (no doubt) did put it on: *I will put enmitie* (ſaith our God) *betweene thee and the woman, and betweene thy ſeed and her ſeed: Hee ſhall breake thy head, and thou ſhalt bruiſe his heele*: Here is mention made of a ſpirituall warre, to which belonged ſpirituall armour inſtantly, and the grand Captaine of the war pointed vnto (*That promiſed ſeed Chriſt Ieſus*) whoſe ſouldiers all godly people muſt be (both Captaine and ſouldiers fighting againſt the euill one.) Now as this enmitie is manifeſt in the ſoule of good men (carying a godly hatred againſt the diuell continually, and againſt the qualities of the wicked whileſt they remaine in the old birth,) ſo it is alſo declared by an open corporall combat hand to hand againſt Gods foes in battell, when our God will haue them puniſhed, or brought in ſubiection, or put to death. Therefore though fields and campes could not be at firſt, till multitudes were increaſed; yet a diſpoſition to warre (both ſpirituall and corporall) was at firſt; and that as well in the bad to offend, as in the good to defend. This euill diſpoſition was quickly ſeene in *Cain*, *Lamech* and *Eſau*. And a kind of duell there appeared whenas yet there were but a few men in the world, namely betweene *Cain* and *Habel*; *Cain* offending, and *Habel* (we may well thinke) ſtriuing (as nature taught) to defend him- Gen. 3. 15.

ſelfe: but he was a ſtronger ſpirituall ſouldier then temporall, God ſuffering his bloodie brothers ſtrength to preuaile ſo far, as to take away his mortall life in that corporall combat. Here were both warres begun in two brethren, *Cain* exerciſed a moſt vngracious fleſhly warre, as his wicked murder declared (he fought for Satan:) *Habel* by his fathers example practiſed the gracious ſpirituall warre, as his holy and well accepted ſacrifice declared, (he fought againſt Satan.) *The father of the faithfull* did know and practiſe this warre both wayes; with faith he made warre againſt Satan, and with weapons of warre againſt fiue wicked Kings. Hereby it plainly appeareth, that the calling and dignitie of them that warre on Gods ſide is very ancient, and no leſſe honorable then that calling whereof Chriſt Ieſus (being King of Kings and ſupreme Commander in the warres) is Head and chiefe Leader. If we looke to the temporall warre, this he acknowledgeth himſelfe to be (euen a *Captaine of the Lord of hoaſts,*) as we may perceiue in the booke of *Ioſua*, at the beſieging of Ierico: *And it came to paſſe, when Ioſua was by Ierico, that he lift vp his eyes and looked, and behold there ſtood a man ouer againſt him with his ſword drawne in his hand; and Ioſua went vnto him, and ſaid vnto him, Art thou for vs or for our aduerſaries? And he ſaid, Nay, but a Captain of the hoaſt of the Lord am I now come. And Ioſua fell on his face to the earth, and worſhipped.* If wee looke to the ſpirituall warre, there alſo he profeſſeth himſelfe to be our moſt powerfull *Prince and gouernour*, yea *the author and finiſher of our faith*, without whom we

Gen. 14.

Ioſ. 5. 13. 14. 15

we can do nothing, (a Captaine of Captaines therefore;) and we alſo moſt ioyfully confeſſe this, eſteeming it our greateſt renoune to fight vnder his banner (though with afflictions) as his ſouldiers. So ſaith Saint *Paul* to his ſonne *Timothy*: *Thou therefore ſuffer affliction as a good ſouldier of Ieſus Chriſt.* And of himſelfe he ſaith, *I haue fought a good fight.* *Abraham*, I ſay againe, was ſuch a ſouldier, both ſpirituall and temporall. Spiritually wee may ſee it, vvhere our God ſaith, *I know him, that hee will command his children and his houſhold after him, and they* Gen. 18. 19. *ſhall keepe the way of the Lord, to do iuſtice and iudgement, that the Lord may bring vpon Abrahã that which he hath ſpoken of him.* And corporally we may not doubt but that he taught his people what to do in battell againſt thoſe curſed Kings. And no maruell that ſo good a ſonne and ſeruant as *Abraham*, did imitate ſo good a father and maſter as his God in this inſtruction. Our gracious God vouchſafeth to teach his ſeruants (his ſouldiers) how to fight: *Hee teacheth my hands to fight*, ſaith King *Dauid*. Nay more then this, ſo honorable is the profeſſion of a ſouldier, that God of vvarre, by the pen of his ſeruant *Moſes*, profeſſeth himſelfe to be a man of vvar, *The Lord is a man of warre*, ſaith he. You ſaw before, that he called himſelfe *a Captaine of the Lords hoaſt*; here he is called plainly, *A man of warre*. As he took mens nature vpon him, ſo taketh he mens names vnto him: they men of warre, he a man of vvarre; they brethren, he a brother; they ſeruants, and he a ſeruant: yea, and imparteth alſo his owne names to the ſonnes of men, he a *father*, and men fathers;

he

he a *King*, and men Kings; nay, he a *God*, and men *Gods*. And vvhat ſo great maruell is this for names, ſith it is his good pleaſure to make men partakers alſo of the diuine nature (in regard of qualities,) and to giue them an entrance here *into his euerlaſting kingdome, where at his appearing they ſhall be like him*, yea *one with God*. O wonderfull humiliation on the one ſide! O wonderfull exaltation on the other ſide! Warre then is ancient; vvarre then is honorable. If we reſpect the ſpirituall warre, all the life of man is a warre, (ſaith *Iob*:) if we reſpect the corporall warre, we may ſee, that as our God will be called a warrier, ſo he will haue his deputie Kings (who yet aboue all other men ought to ſeeke peace, and make peace, and keepe peace, if it be poſſible) to be vvarriers alſo vvhen time and cauſe are offered. *Samuel* did ſignifie thus much to the Iſraelites, vvhen he told them that *their King would chuſe ſome of their ſonnes to make inſtruments of warre, and otherſome to be Captaines ouer thouſands*. To this end for one alſo, he gaue King *Saul* another manner of heart *then that which he had when he ſought his fathers aſſes*, (a couragious heart for battell;) and made little *Dauid* a man of great courage, as to take a Beare by the throate, a Lion by the beard, and a Giant by the eares: yea and this prouident God of ours chargeth Kings to *make war by counſel*, and teacheth them to be circumſpect in war: *what King* (ſaith our God) *goeth to war againſt another King, and ſitteth not downe firſt, and taketh counſell, whether he be able with ten thouſand, to meet him that cometh againſt him with twentie thouſand*. Moreouer, we perceiue that all

Luke 14.31.

people

people of vnderſtanding deſpiſe a coward, and reſpect a man of valour; whence it is that the name of a daſtard, is a baſe by-word of great reproch. And hence alſo it comes, that they who are to be choſen to offices of any eminencie in the Weale publike, one ſpeciall qualitie regarded in them, is (according to *Ioſuahs* counſell) *that they be men of courage.* Laſtly, we may ſee in all ages that the moſt worthy Kings and Princes haue highly preferred ſouldiers of fidelitie, policie and proweſſe; yea giuing them titles and places ſo high, as to be of their Councell; ſuch were King *Dauids* Worthies: and from hence (euen from courage in war) proceeded that which greatly ſheweth and ſetteth forth the ancient dignity of a valiant ſouldier, namely *Armes.* Souldiers are ſpecially called *Men of armes*; nay they onely are ſo called, and haue had both *Names* and *Armes* giuen them (as well as other honours) for their worthy deeds of Chiualrie. Theſe things thus, I will come to apply that which I haue briefly laid downe of the right worthy and ancient profeſſion of a ſouldier; concerning which, this I ſay: Sith the antiquitie, dignitie, eſtimation and vſe of men of warre is ſo great, what maner care ought true Chriſtian ſouldiers to haue for ioyning heauenly cariage with earthly (nay rather with heauenly) courage, heauenly armour with earthly armes? Surely an exceeding great care, (thereby adorning a profeſſion ſo princely, with all eminent vertues and holineſſe;) otherwiſe they do not only forfet all their former titles, ornaments and aduancements of ſacred and worthy ſouldiers, but withall

Exod. 18. 21.

2. Sam. 23. 8.

withall they ſhame (as much as in them lieth) their countrey, their Religion, their Kings, their Princes, their Leaders, their parents, their teachers, their kinsfolkes, their alies, yea and diſhonor their God alſo. Far be it then that a Sion ſouldier (any one I meane who haue that name) ſhould in his deeds be found to be a ſwearer, a drunkard, a drone, a tigre, a peacock, a lyer, a bragger, a Thraſo, a filthy doer, a looſe ſpeaker, a laſciuious liuer, a quareller, a cutter, a cozener, a ſhifter, an irregulous Atheiſt, a prophaner of the Sabbath, or any way tainted with any other notorious ſin: No, no, a Sion ſouldier muſt be a Saint by life, as hee is by calling. Hence it is that I vſe my beſt endeuour to perſwade all Proteſtant ſouldiers to all maner holineſſe, and this not onely in peace, but in warre alſo (yea and then eſpecially) leſt they loſe the preſence of God and his bleſſed Angels when they haue moſt need of them. Will you ſee a preciſe commandement for a ſpeciall regard of their holy cariage in warre? his generall commandement to all the world, that they *be holy as he is holy*, might ſerue for all ſorts: yet it is his good pleaſure (very remarkable) to informe their care of holineſſe in the very time of warre: *when thou goeſt out* (ſaith our God) *againſt thine enemies, keep thee from all wickedneſſe*. Will you moreouer ſee the exhortation of a moſt valiant & godly Captaine to this? See it in *Ioſua*, a little before the deſtruction of Ierico. The very day before their miraculous paſſage through Iordan, he called them together, and ſaid, *Sanctifie your ſelues*. For your better and more full conſideration yet, what

Leuit. 19. 2.

Deut. 23. 9.

Ioſ. 3. 5.

a great reſpect our glorious God hath to his peoples holineſſe in warre, ponder I pray you deeply of the grieuous ſtate of Gods armie (yea and of good *Ioſuah* himſelfe eſpecially) at their fight with the men of Ai. How came this? Becauſe there was Ioſ.7.1. one wicked man in ſecret among them. Behold, this turned to their great diſcomfort. Conſider then with your ſelues, how fearfull the ſtandard of any campes muſt needs ſtand in all ages, if there be many notorious wicked men in them, horribly infected like lepers with many contagious vices. Our good God I know, both can and may ſpare ſuch campes for his owne names ſake, for his owne childrens ſake; but I am ſure that the caſe of ſuch camps ſhall for euer be deſperate for ought that man can ſee. How ſo? Becauſe the true and powerfull word of our moſt true and powerfull God (whoſe *reuealed will belongeth to vs and our poſteritie*) hath ſhewed it: Reade and conſider: *If thou ſhalt obey diligently the voice of thy God, and obſerue and do all his commen-* Deut.28.1.2.3. *dements which I command thee this day, then the Lord thy God will ſet thee on high aboue all nations of the earth: and all theſe bleſſings ſhall come on thee: Bleſſed ſhalt thou be in the citie, and bleſſed alſo in the field. The* verſ.7. *Lord ſhall cauſe thine enemies that riſe vp againſt thee, to be ſmitten before thy face: They ſhall come out againſt thee one way, and flie before thee ſeuen wayes. But it* verſ.15. *ſhall come to paſſe, if thou wilt not hearken vnto the voice of the Lord thy God, which I command thee this day, the Lord ſhall cauſe thee to be ſmitten before thine* verſ.25.26. *enemies: Thou ſhalt go out one way againſt them, and flie ſeuen wayes before them, and ſhalt be remoued into all*

the kingdomes of the earth, and thy carkeis ſhall be meat vnto all the foules of the aire, and vnto the beaſts of the earth, and no man ſhall fray them away. Now let vs returne againe to that caſe of Gods camp at Ai. The lamentable ſtate of that camp doth ſhew, Gods angrie entrance into a terrible execution of this law with great ſeueritie. Againſt whom? Againſt his owne moſt dearly beloued people. Obſerue it well:

Ioſ 7.10. *And the Lord ſaid vnto Ioſuah, Get thee vp, wherefore lieſt thou thus vpon thy face? Iſrael hath ſinned, and they haue tranſgreſſed my couenant which I commanded them: for they haue euen taken of the accurſed thing, and haue ſtolen and diſſembled alſo, and they haue put it euen amongſt their owne ſtuffe. Therefore the children of Iſrael could not ſtand before their enemies, but turned their backs before them, becauſe they were accurſed. Neither will I be with you any more, except you deſtroy the accurſed from among you. Vp, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morrow. For thus ſaith the Lord God of Iſrael: There is an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, except ye deſtroy the accurſed from amongſt you. Then Ioſua and all Iſrael tooke Achan the ſonne of Zeuah, and the ſiluer, and the garment, and the wedge of gold, and his ſonnes and his daughters, and his oxen and his aſſes, and his ſheepe, and his tent, and all that he had, and they brought them vnto the valley of Achor. And Ioſua ſaid, Why haſt thou troubled vs? The Lord ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones. And they raiſed ouer him a great heape of ſtones vnto this day.* O fearfull iudgement! Whom may not this make to tremble, when they commit

ver. 24, 25.

commit grieuous ſinnes in warre? I acknowledge that this was an extraordinarie caſe, at an extraordinary time; neither do I in any wiſe compare leſſer ſinnes with this, but ſtill I ſay, that vile ſinnes may cauſe our holy God to turne his face from the armie. And the thing that I preſſe, is, that ſhamefull (or rather ſhameleſſe) ſinners with a high hand ſhould for euer either be reformed in, or remoued from Sion camps. Great vigilancie, I ſay, ſhould be had in this matter, and all good meanes ſhould be vſed to obtaine a holy campe. And ſtill I heartily deſire you to remember the ſtate of Gods campe at Ai. For more ſtirring vp of all ſorts to the practiſe of holineſſe in campes, let all true Chriſtians conſider, that the chiefe cauſe why our God would haue his enemies ouerthrowne in warre by his children, is their wickedneſſe. And will not the ſame God expect, that they who are made inſtruments to puniſh others for their horrible ſinnes, ſhould be void of ſuch vileneſſe? Yes certainly. Yea and our glorious God haſteneth the ruine of his foes, leſt his children ſhould learne of them *to do after their abhominations, and ſo ſin againſt the Lord their God.* Now though theſe abhominations conſiſt eſpecially in falſe worſhip, yet all the godly know, that all manner filthineſſe of life which either idolaters or his owne children lie in, are abhominable to our God alſo. Yea and as idolatrie leades to filthineſſe, ſo filthineſſe leades to idolatrie. This is apparent in the matter touching *Baal Peor*, where *the people committing whoredome with the daughters of Moab*, were inticed by and by to bow to their idols: for loe thus

Deut. 20. 17, 18

Reade Num. 25. 1, 2, 3, 4, 5.

it is ſaid, *The people began to commit whoredome with the daughters of Moab, and they called the people vnto the ſacrifice of their gods, and ſo the people did eate, and bowed downe vnto the gods of their harlots.* And then by degrees it is ſaid, that *Iſrael* (ſignifying a great number) *coupled himſelfe vnto Baal Peor, whereby the Lords wrath was kindled againſt them all, till the heads of many were hanged vp againſt the ſunne, that the indignation of the Lord might be turned from the reſidue.* Call to mind the Iſraelites eſtate, a little before they fell to theſe groſſe ſinnes. When *Balak* would haue ſmitten them, *Balam* tels him, he could not do it, *Becauſe their God was with them.* And why was he with them? *Becauſe he had not beheld iniquitie in Iacob, neither peruerſeneſſe in Iſrael.* The great people of this great campe, were true worſhippers and holy liuers, therefore the ſouldiers could not be conquered: they were both outwardly & inwardly holy. Now for the better perſwading you yet againe to outward and inward holineſſe in war, remember that our all-ſeeing God is not pleaſed with any worſhip euer ſo religious for the forme, or with any outward actions euer ſo ſpecious for the ſhew, or coſtly for the matter, if righteouſneſſe of heart & holineſſe of life go not with them hand in hand: no not with venturing of life for killing his enemies, (how many ſoeuer they kill.) See this for venturing of life, in the caſe of King *Saul*, he behaued himſelfe valiantly againſt Gods foes; for *he ſmote the Amalekites from Hauilah vntill thou commeſt to Shur, that is ouer againſt Egypt, and he tooke Agag the king of the Amalekites aliue, and vtterly deſtroyed all*

Num. 23. 21.

Iſai. 1. 2, 10. 20.
Iſai 58. 1. to 8.
Mica 6. 6, 7, 8.

1. Sam. 15. 7, 8.

the

the people with the edge of the ſword: yet becauſe he wickedly brake the commandement of his God, and truſted in a ſhining outward performance, without a ſimple inward obedience, *which is better then ſacrifice*, his valiantneſſe was of no value with our God.

What may I write to moue you yet more to a godly behauiour in warre? I will adde this more: That God who preciſely commandeth cleanlineſſe of bodie in the campe, (as we may reade Deut. 23.) doth he not much more regard cleanlineſſe of ſoule in the campe? Yes, yes. Remember then as *Holineſſe becometh the Lords houſe for euer*, becauſe *he ſtandeth in the midſt of the golden Candleſticks*: ſo *Holineſſe becometh the Lords campe for euer, becauſe he walketh in the midſt of thy campe to deliuer thee, and to giue vp thine enemies before thee: therefore let thy campe be holy, that he ſee no vncleane thing in thee, and turne away from thee.* This holdeth in ſpirituall things, much more then in corporall. Our God is a ſpirit, and vieweth the ſpirit of man, and requireth ſpirituall cleanlineſſe, inward cleanlineſſe ſpecially. Is this commandement of God true, and this preſence of God true? Yea, they are moſt true. O then let Sion ſouldiers be Cornelian ſouldiers (ſuch I meane as *feare God and are deuout:*) for this end and purpoſe I heartily wiſh and pray, and aduiſe that all Sion ſouldiers may now and for euer earneſtly conſider of, and diligently labour to get and put on the ſpirituall Chaine and Armour which now I come to deſcribe. I ſhew it, but God onely can beſtow it.

Deut. 23. 12, 13.

Pſal. 39. 5.

Reu. 1. 13.

Deut. 23. 14.

Math. 11. 18.

Act. 10. 2. 7.

This Chaine is made of eight heauenly linkes.

I haue here by Gods aſſiſtance collected eight worthy things from his owne word (the mouth of the Lord hath declared them,) which they that make true vſe of, ſhall proue true ſouldiers of Ieſus Chriſt their heauenly Captain. Euery Chriſtian muſt haue theſe eight linkes (according to their ſeuerall places and occaſions,) and weare them cloſe together (as in a chaine,) and put on this armour alſo: but ſpecially theſe double ſouldiers who fight both corporally and ſpiritually, they muſt haue double care to enioy them graciouſly. They that deſpiſe any one of theſe linkes, or any part of this armour, our God wil deſpiſe them, and they ſhall be found vnworthy of the name of Chriſtian ſouldiers. God grant that ſuch as make ſhew to fight on his ſide, may in truth weare theſe eight worthies (worthy links I meane) graciouſly ioyned together, as a ſpirituall chaine about their holy necks. Theſe they are.

1. *Perſon.* Gen. 4.3.4,5.

Firſt, they muſt conſider of their perſons, how they ſtand in Gods fauour. As the ſacrifice of a wicked man is not acceptable to our God, no more is his perſon: if not his perſon, then no action which he performeth. Secondly, they muſt looke to the cauſe for which they muſt fight, that it be holy: our iuſt God will maintaine no vniuſt cauſe. Thirdly, they who fight the Lords battels, muſt ſee to their courage, that it be valiant. He ſends not forth cowards to fight for him, but valiant men; and this valiantneſſe is ſetled on a firme reſolution at all aſſayes. Fourthly, they muſt conſider of ſuch mercie as belongs to Chriſtian ſouldiers, and that muſt be abundant; for our God delights in mercie. Fiftly,

2. *Cauſe.* Ioſ 10.5.8. Deut. 23.4.

3. *Courage.* Ioſ. 1.6.

4. *Mercie.* Iam. 2.13.

they

they muſt obſerue truth in all their leagues and promiſes; and that muſt be vnfained and conſtant. The God of truth loueth truth. Sixtly, they muſt haue conſideration of their wages, when to take it holily, and when to be without it patiently. Seuenthly, they muſt haue care of their ſpirituall armour: this armour they muſt put on and keepe on for euer, and not their corporall onely. Eightly and laſtly, they muſt alwayes conſult with their good God in all plots, enterpriſes and actions whatſoeuer. Of theſe eight things briefly, according to my little skill and ſtrength.

5. *Truth.* Pſal. 15.4.

6. *Wages.* Luke 3.14.

7. *Armour.* Epheſ. 6.13.

8. *Conſultation.* Iudg. 20.18.

For the firſt worthy, that is to ſay, a worthy perſon. Sith our glorious God is the God of battell, and ruleth all things therein, both for beginning, middle and end; (*For of him, and through him, and to him are all things.*) How can a ſouldier haue any bleſſing in warre, if his perſon be not loued but hated of this all-gouerning God? Except his perſon be found worthy in that Worthy of worthies Chriſt Ieſus, whereby his conſcience is more and more purified, he is like an outlaw, depriued from all comfort in, and protection from the high God. As an earthly Courtier can haue no likelihood to be graced and preferred (but rather to be diſgraced and deiected) if there be euident tokens that the King of that country abhors him: ſo it is with euery ſouldier in Gods campe, if his perſon be not gracious with that heauenly Captaine of Captains, *Michael*, whoſe great name declares his greatneſſe; Faith, with a gracious purpoſe of amendment of life, if God lengthen the dayes, are inward tokens

1. *A worthy perſon.* Rom. 11.36.

Tit. 1.15.

Who like our God?

of Gods fauour to a ſouldiers perſon. The outward ſignes to be ſeene of men, are, A reall change of their old life, for that ſheweth the new birth; Zeale for Gods glory, with an vtter deteſtation of all leud companie; and generally a holy cariage and behauiour in words and deeds, gouerned by the word, as in Gods preſence. Such ſanctified ſouldiers may aſſure themſelues that they are well accepted by the God of battell, be it by life, be it by death. Therfore all wicked ſouldiers that are hardened in notorious vices, are quite excluded (whiles they ſo remaine) from all hope that their perſons pleaſe God, and thereby haue iuſt cauſe to quake at euery ſound of the Trumpet or Drum. This being true (as it is moſt true) it behoueth Chriſtian ſouldiers to conſider deeply hereof, and to labour by all meanes that their perſons may be gracious in the eyes of their God, (yea and to know it and make it known by thoſe tokens aboue named, and ſuch other) before they put foote to warre, leſt they fall into horrible danger of ſoule and bodie, ſtate and name. I write not this to diſcourage any ſinner, but rather to hearten them more, by becoming holy: I who write this, do acknowledge, that both my ſelfe and my fathers houſe, and my owne houſe haue ſinned and do ſinne; but I write it to ſtir vp my ſelfe and mine in our places, and all Sion ſouldiers in their places, to a gracious regard of holineſſe more and more; without which, neither can we looke for any bleſſing in peace, nor they in battell. Therefore that you may proſper in war, leaue off your groſſe ſinnes, and come to the battell, and ſtand in the bat-

tell

tell graciouſly and holily, that ſo your perſons may be accepted in and by Chriſt Ieſus our Lord. Thus much for the firſt conſideration, the firſt link, the firſt worthy thing.

The ſecond thing for Sion ſouldiers to conſider of, is, the cauſe for which they fight, they muſt haue a worthy cauſe. A ſouldier (how valiant and vertuous ſoeuer) who hath no conſideration of this, is in no better caſe then his horſe; the horſe goeth willingly and fiercely to the battell as well as his maſter; looke whither he rides him, thither the horſe haſteth; againſt whom or for what cauſe, the beaſt cares not, becauſe it is a beaſt; it ſufficeth the dumbe creature that his maſter ſets him forward: but this is not enough for a man, eſpecially for a Sion ſouldier, he may not ſuffer himſelfe to be drawn on to war by his owne vainglorie or couetouſnes, without due reſpect to the cauſe; no nor to be compelled to war in a cauſe apparently knowne to be vnholy and vniuſt. Moſt true it is, that he muſt go to war ſometimes, when wel he knoweth the cauſe; nay more then that, when he is vtterly ignorant thereof. For ſouldiers may be iuſtly preſſed by their gouernours to take weapon, way and ſhip towards ſome exploit which as yet is hidden and vnfit to be opened for a ſeaſon. If it be hid continually, then they muſt beware of ſuſpition, and iudge louingly of their Prince, (*Loue is not ſuſpitious, but hopefull rather*) & reſt fully perſwaded that the cauſe is good. Their diligent ſearch to know the goodneſſe of the cauſe, and their deſire to fight in a holy cauſe (when by any ſecrecie in *the Princes heart which is deepe and*

2. *A worthy cauſe.*

1. Cor. 13. 5. 6. 7

Prou. 5. 3.

vnſearchable, or by any ſuddennesſe of combat it cannot be reuealed) is accepted by our good God who ſearcheth the herat. Now if he cannot come to an euident truth of the iuſtneſſe of the cauſe, yet a Centurion ſouldier (ſo I call the obedient at a becke) muſt go with all ſpeed, labouring to fight with as much courage as if he knew the cauſe to be euer ſo iuſt: and then our gracious God who ſeeth his holy purpoſe, will take this good hope conceiued of his Deputie in good part, and take his due obedience giuen to his Deputie, as done to himſelf. Beware then of falſe whiſperings, which many times bring diſobedient murmurings. Gods Vicegerent muſt not be denied aide (no nor ſo much as grudged at) vpon ſurmiſes and rumors: ſo they might haue no heartie vſe at all of ſubiects for maintaining their wars. Howbeit that ſerious enquirie, that full purpoſe, that heartie deſire to fight in a good cauſe (abhorring the contray) ſhould be in all Sion ſouldiers. Therefore thoſe ſouldiers ſhew themſelues to haue ignorant, blockiſh and wicked hearts, who care nothing at all in what cauſe they venture lims and life; much more they who hazard themſelues when the cauſe is plainly diſcerned to be bad. If hope of gaine be their principall motiue, then haue they hearts poſſeſſed with the roote of all euill. Here mercenarie ſouldiers are greatly to be reproued, who runne to and fro (like greedie wolues,) and flie hither and thither (like hungrie Eagles) where they may haue moſt wages, whether they fight for God or for the Diuell, they care not, ſo they may haue mony and ſpoiles. Such

Math, 8, 9.

1. Tim. 6. 10.

as

as theſe can looke for no good ſucceſſe in the battell. God forbid that any Proteſtant ſouldier ſhould be of this mercenarie mind. Hence it is that I aduiſe all godly ſouldiers to vſe all good meanes to be throughly perſwaded of the goodnes of their cauſe, that ſo that good God and mightie defender of right, may ſtand for them, and that they may ſtand to him with true courage in the field. And yet again I aduiſe a gracious ſouldier to iudge the beſt of the cauſe, if by thoſe occaſions which I haue named (or the like) he can neuer find the depth of it: for he muſt in no wiſe conteſt with his gouernours about the cauſe, by ſtanding vpon nice termes, ſhifts and euaſions. Thus might vnwilling ſouldiers find ſtore of ſtarting holes to auoide all skirmiſhes. To conclude, a Sion ſoldier muſt be zealous for a good cauſe, and not iealous of a good Prince; he muſt vſe all good inquiſition, and auoide all euill ſuſpition. And thus much for the ſecond worthy link, namely a worthy cauſe.

Thirdly, ſith all men, though vertuous, godly and prudent, are not endued with courage fit for war, (for courage is a ſpeciall gift of God) it behoueth a true Chriſtian to conſider how God hath ſtirred him vp that way, and not offer himſelfe to war vpon a ſudden heate or mood in euer ſo good a cauſe, but ſtay till he find that the God of battell hath beſtowed a firme couragious heart vpon him, without which he is able to do ſmall good, nay rather much harme. Faint hearts may ſooner diſcomfort others, then performe any acceptable ſeruice at all. Yet this I ſay in the caſe of courage: when 3. *Worthy courage.*

any goeth to warre voluntarily vpon a deceiued heart, and then findeth his courage faint; or when any that is preſſed to war by his Prince, is oppreſſed with feare of the enemie, then let him do that to obtaine courage, which men ought to doe for obtaining wiſedome; both theſe *deſcend from the Father of lights*. Therefore as Saint *Iames* ſaith, *If a-man lacke wiſedome, let him aske it of God, which giueth to all men liberally, and reprocheth no man*: ſo ſay I, if any Chriſtian ſouldier want courage, let him aske it of God in faith, and for his glorie, not for by and bad reſpects; and if then our moſt wiſe God doth not vouchſafe (vpon earneſt petitions) to beſtow this gift vpon him, ſurely he ſhould do well to confeſſe his faintneſſe: and then ſuch gracious Captaines as ſhall haue full notice thereof, ſhall do well alſo to ſend him backe for ſome other emploiment at home. I make no way here for diſſemblers to wind out of their Princes ſeruice: our God can giue holy Captaines diſcerning ſpirits, to iudge of things in wiſedome: but I ſpeake of ſuch ſouldiers whoſe daſtardly feare is apparently ſeene. Here I ſuppoſe that old ru'e of our good God is to be remembred and practiſed for euer, which ſaith, *Let the officers ſpeake vnto the people, and ſay, Whoſoeuer is fearfull and faint hearted, let him go and returne vnto his houſe, leſt his brethrens hearts faint as well as his heart*: yet I determine nothing hereof, but leaue it to the godly wiſedome of religious Captaines.

Iam. 1. 17.

Iam. 1. 5.

Deut. 20. 8.

To go forward now in ſpeaking more fully of courage, I muſt put you in mind that this courage which here I write of, hath alwayes a holy and noble

from our God. For this heauenly reſolution can neuer enter into the heart of a wicked man; becauſe our God hath threatned, yea and aſſured him the quite contrary, (euen euerlaſting puniſhment with the Diuell and his Angels) except he repent, except he amend, except he be new borne, except he *preſent his bodie a liuing ſacrifice, holy and acceptable to God:* which things if by the grace of our moſt gracious God he performe, then ſhall he be more valiant then any giant, then ſhall he not feare the face of any enemie, but ſtrike and daſh to peeces the iaw bones of Gods foes; flee at them like a Dragon, and teare them like a Lion, (becauſe *the Lion of the Tribe of Iuda* is with him.) Such ſouldiers as theſe haue no cauſe to feare any enemies, becauſe they feare God, and haue him for their friend. If they die, they die in great honor, becauſe they die for God, and in God, and to God: if they liue, they liue in great honour, both for their good life, and for their true valour. True valour, I ſay, that is ſtirred vp by a calme and religious minde to fight for the truth. Deſperate reſolutions proceed not from Chriſtian fortitude, but from raſh furie. It is not brainſick venturing in mad moods, drunken veins, and furious fits, that makes a worthy ſouldier, a noble ſouldier in life and death: by ſuch venturing thou maiſt venture vpon, and enter into hell. As it is in Martyrdome, ſo it is in battell: The cauſe, not the torment, maketh a Martyr. Right ſo, a good life lead in peace, not a bad life loſt in warre, makes a bleſſed ſouldier at his death in the fields. Let Sion ſouldiers therefore be reſolued vpon true valour,

Rom. 12. 1.

Reu. 5. 5.

then may they ſtand to it with courage, becauſe they ſtand vpon a certaintie. They ſhall be certaine either of a glorious victorie in life, or of a more glorious victorie by death. Such ſouldiers are far more reſolute for Sion, then euen the ancient Romanes were for old Rome, or the new ones can be for new Babylon. Such warriers are indeed more excellent conquerers then euer the moſt excellent Romanes were. For by Chriſt Ieſus their Captaine, they become ſpirituall conquerers of the whole world, yea of the fleſh, and ſin, and death, and diuell, and hell. Theſe be truly couragious and truly reſolued ſouldiers. Thus much for the third worthy, namely a reſolute courage.

4. *Worthy, Mercie.*

The fourth worthy thing to be conſidered of Sion ſouldiers, is Mercie. Albeit a ſacred ſouldier muſt be couragious and valorous, and that in ſuch ſort as to lay about him moſt manfully, without reſpect of the life of any whoſoeuer, rather then put his owne life, and his countries, and his cauſe in danger: yet on the other ſide, there are times when, and perſons to whom *mercy* muſt be ſhewed. I pleade not here for *Agags*, nor for *Zeba's* and *Zalmunna's*, whom the Lord will haue deſtroyed (principall irreconcilable enemies,) ſuch muſt find no fauour: the blood which they haue mercileſſe ſpilt, crieth out for their blood without mercie. But the thing which I would ſay, is this; Such as are miſ-led ignorantly (like thoſe two hundred whom *Abſalon* abuſed) mercie is due to them: Such as before haue ſhewed mercie to others, mercie is due to them. If *Zeba* and *Zalmunna* had been mercifull vnto *Gideons*

1 Sam. 15. 33. Iudg. 2. 21.

Benhadad. 1. King. 2. Sam. 15. 11.

ons brethren, *Gideon* ſaith, he would not haue ſlaine them. Babel was commanded to leaue her throne, and ſit in the duſt, becauſe ſhe ſhewed no mercie to the Iſraelites, but laid a very heauie yoke vpon the ancient. The like is ſaid alſo of the children of Edom. Such as yeeld in due time without reſiſting, mercie is due to them. Such captiues as may be ſpared without any danger of preſent or future harms (through their trechery or multitude,) it is better to ſhew mercie there then rigor. Matrons and virgins (vnleſſe they haue bin like *Ieſabel*) it is good (in ſacking of townes) to ſhew mercie to them; whom to handle in the leaſt vnchaſte maner, let the thought thereof be far from all Sion ſouldiers. The great huffing Harlot (mother of the Stues) leaue villanie to her ſonnes: fie vpon ſuch filthineſſe, let it not once be named among Proteſtant ſouldiers, but rather giuing of thanks for the victorie. Moreouer yong children, if there be any kinde of hope to ſtay them by the word, it is pitie to ſlay them by the ſword. The aged (who haue not bin, nor are like to be ſpeciall counſellers againſt God and his children) it is good to ſhew mercie to them, (neuer inſulting ouer the miſerable, but pittying their caſe rather.) Herein I would haue all Sion ſouldiers vtterly to abandon the horrible inſtructions of that infamous Florentine *Machiauel*, who perſwadeth to all crueltie, eſteeming Chriſtian mercie to come from a ſilly ſimple minde, vnfit for a valiant man. This ſcorner derideth humilitie and meekneſſe, patience and gentleneſſe, eſteeming that they do not become manhood, but make Chriſtians much inferiour

Iudg. 8. 29.

Iſai. 47. 6. Deut 20 10. 2. Sam. 20. 18. Pſal. 137. Obed.

riour to the Barbarians in courage, and that it breedeth nothing but daſtardlineſſe. A fit ſchoolemaſter for Satans ſonnes. In particular therefore I ioyne with all good Chriſtians in branding out this firebrand of hell, and in admoniſhing all, eſpecally ſouldiers, to learne of our bleſſed Sauiour, that moſt meeke Lambe and gentle Doue. Let his ſayings be frequent in your mouthes and ſetled in your ſouls. Amongſt others, remember theſe which follow, ſome whereof proceeded from his owne moſt bleſſed mouth, and all of them from his ſacred Spirit: *Do as thou wouldeſt be done vnto: Be merciſull as your heauenly father is merciſull. Mercie pleaſeth our God. Bleſſed are the merciſull, for they ſhall obtaine mercie.* Let none thinke that mercie and manhood, courage and kindneſſe, courteſie and chiualrie, might and meekneſſe, cannot dwell together. True courage hath pietie, and pietie hath pittie. This mixture was ſeene in *Moſes*, a moſt valiant Captaine, yet the meekeſt man of that world. It was ſeene alſo in noble *Ioſua*; yea and many worthy patternes there are left vs of great valiantneſſe and great mercie ioyned together in Chriſtian Emperours, Kings and Captaines, as *Conſtantine*, *Valentinian*, *Charlemaine*, *Charles* the fift, and our King *Henrie* the fift (crowned in Paris.) What ſhall I ſay more? Time would be too ſhort to reckon vp many other valiant, yet meeke and merciſull Chriſtians. As they who in their vocations do kill beaſts to ſuſtaine the life of man, are not thereby made the more cruell to man if they be ſpiritually minded, (the fleſhly I confeſſe may thence be fleſhed to hardnes

Math. 5. 12.
Luke 6. 36.
Mica 7. 18.
Mat. 5. 7.

Numb. 12. 3.

hardnes of heart;) no more are holy ſouldiers made ſauage by embruing their hands in the blood of many beaſtly foes. As they who in the old Law killed beaſts continually for ſacrifices, were not thereby made bloody hearted: no more are thoſe Souldiers who performe an acceptable worke to our God, by ſhedding the blood of his enemies, thereby made fierce to his friends: No, no, they continue innocent like Doues, and milde as Lambes. Though their banners be red, their manners be white. Though their ſwords be bloody, their words be gentle and their deeds louely. And thus ſhould Sion Souldiers ſtriue to make a difference between the Whore of whores bloodie ſouldiers and themſelues: theſe like our God full of mercie; thoſe like the King-killing Locuſts, and like Satan full of maſſacres. So much for the fourth worthy linke. Onely adding that all the matters here named concerning warlike mercie, muſt ſtill be weighed in the ballance of Chriſtian wiſedome, with due regard firſt to the word of our God, then to time, place, occaſion, circumſtance and perſon; each of which I leaue to the holy diſcretion of prudent Captains and Souldiers.

5. The fifth worthy linke, the fifth worthy thing I ſay, for ſacred Souldiers to conſider of and practiſe, is, *Truth in all leagues, oathes and promiſes.* The very heathen had great care of this: how much more ſhould Chriſtians reſpect it. Students know what *Tully* wrote of *Regulus*, namely how being at libertie, & giuing promiſe either to releaſe certaine captiues or returne, made choice to come backe, yea to extreme

The fifth worthy linke, is Truth.

Regulus in Tul. offic. lib. 3.

treme torments for his promiſe ſake. Let the equiuocating, diſſembling, double faced, double dealing Whore of the world and her vaſſals (whom ſhe teacheth to diſſemble by mentall reſeruations and blaſphemous abuſe of that place of Scripture, *My ſonne giue me thy heart*, and it ſufficeth;) let them be infamous as they are, for breaking all bonds of truth: but let Proteſtant ſouldiers binde faſt and keepe faſt theſe bonds, though it ſhould be to their great ſeeming loſſe, our good God will requite it; and it is no loſſe to gaine his fauour, though with loſſe. We may be depriued of ſome temporall comfort (which might notwithſtanding haue turned to our diſcomfort;) but the inward ioy of Gods Spirit by obeying him, is of more value then any gaine, eſpecially the gaine of vngodlineſſe. Remember that although this truth is to be kept by all perſons at all times and places, and in all vocations, yet ſpecially among Princes, Generals, Captaines and ſouldiers in warre. My reaſon is this: In peace the matters betweene man and man are moſt commonly touching lands and houſes or goods, by ſome kind of contract, bargain, ſale or exchange, none of theſe do reach to the life of man directly: albeit then that the breach of word in theſe caſes may doe great harme, yet I ſay againe it toucheth not life; and withall it extends it ſelfe either to one perſon only, or to one houſhold onely, or to ſome few perſons or houſholds: but the breaches of promiſe in war, are of ſo large extent, as that that they ſtretch to the ſpoile of a whole armie, ſometimes of a whole countrie, euen for all in all, (goods, houſes, lands, liues,

Pro. 23. 26.

what

what not?) Therefore theſe breaches of promiſe are like the breaches of the ſea into the maine land, which carrie downe all before them, and leaue no place, no building, no perſon vntoucht, ouerwhelming Churches: it is not thus in the breach of promiſe in ciuill contracts and bargaines in peaceable times at home. Hereby I go not about to extenuate the leaſt failing in common promiſes with the meaneſt ſort of people: for Gods children ſhould be very wary to promiſe no more then they are willing and in all likelihood able to performe. And though their purpoſe be euer ſo good, yet if the plots faile, if the paiment come ſhort, they are to be grieued for it, and to endeuour by all poſſible meanes to giue ſatisfaction, and not onely ſo, but then withall they muſt be abundantly wary that they fall not into the like againe. A deare child of God may be ouertaken in theſe ciuill things, ſometimes by his owne proiects miſſing, ſometimes by others deceiuing him, ſometimes by ſudden loſſes or croſſes, which fall out to the ſoanes of men: but they muſt take heed of wilfull defrauding any of their goods, and much more of craftie cozening and deceiuing, & they muſt carefully make reſtitution by all good induſtrie and frugalitie; and they muſt alſo for euer after be the more warie how they borow. Conſider now of the caſes in warre. Conſider I ſay of the breaking of leagues, yowes and oathes amongſt wicked men in martiall matters. You ſhall find that moſt of them are Machiauillian & Ahitophel plots made of purpoſe, euen as artificers make nets to catch wilde beaſts. Do not imitate them. Deale you

plainly,

plainly, truly, ſincerely and righteouſly with all ſorts of people, friends and foes. Our holy forefathers haue bin highly carefull of plaine dealing, and ſo let vs. *Ioſua* that right valiant Captaine, and all the Princes with him, gaue a notable patterne of this plaine dealing and true dealing in the caſe of the Gibeonites, though they wrought craftily. The Iſraelites were commanded to ſpare no ſuch neare neighbours as the Gibeonites were, yet hauing made a promiſe to them ſuddenly, they feared more to breake that old rule of truth, that rule I ſay of promiſe keeping, then this new rule of worldly policie, in killing ſuch as might be *goades in their ſides and thornes in their eyes.* This patterne let all true Chriſtian ſouldiers imitate, and not prefer politike crueltie before Proteſtant innocencie. As each godly policie may be vſed againſt wicked enemies, ſo all kind of piety muſt be practiſed towards them. We muſt repay good for euill, and not cary reuenging mindes. If reuenge be euil, how euill is it when a Chriſtian ſhall breake all bonds of promiſes giuē, of purpoſe to breake into reuenge by craft. This is vtterly euill. As *Ioſua* and the Nobles were and are iuſtly to be commended for that famous example of keeping promiſe, ſo *Sauls* ſonnes were worthily hanged (a long time after) euen for that very promiſe broken with ſome of the Gibeonites. Conſider that our God is the God of truth, yea truth it ſelfe; his ſonnes the ſonnes of truth, and our Proteſtant Religion the Religion of truth: but contrariwiſe, Satan is the father of lying from the beginning, all his Popiſh Ieſuited ſonnes lying children,

and

and their Religion a Religion of lies. Therfore ſtill I ſay, let all Proteſtants and Proteſtant ſouldiers aboue all continue in all truth as touching leagues, promiſes and oathes. Let Sion ſouldiers excell in that vertue (truth I ſay) whoſe oppoſite vice (falſhood) is moſt proper to all winding, ſhifting, turning whores, and to Rome aboue all. Let all Proteſtant ſouldiers abhor that vice, and procure a moſt bleſſed name of carefull and ſure keeping all their oathes, leagues and promiſes, that ſo they may (in, by and through Chriſt Ieſus our Lord) obtaine the promiſe of reſting in Gods holy mountaine, when Pſal. 15.
that whore and her baſtard ſeed (who make a practiſe wilfully, willingly and purpoſely to breake all promiſes with Proteſtants) ſhall be throwne into the ſea of deſtruction, yea the bottomleſſe lake, except repentance be giuen them. To conclude this point, let vs (euen all Proteſtants) carefully imitate our bleſſed Lord and Sauiour Ieſus Chriſt in all truth, and abhor that whore of Rome his enemie, eſpecially for her falſhood. And ſo I conclude the ioyning of this fift linke to the reſt, namely, Truth in all leagues, oathes and promiſes.

The ſixt worthy linke, is Contentednes, I ſay contentedneſſe with their pay: and this according to *Iohn* Baptiſts aduertiſement, *Do violence to no man, neither accuſe any man falſly, and be content with your wages.* The want of this worthy link, is a chiefe cauſe why ſo many make ſuch hauocke and waſte in war (againſt all lawes of God and man,) as ſheweth them to be vtterly vnworthy of this high calling of a ſouldier. As wicked ſonnes wil not ſtay for their

The ſixt worthy linke is contentednes with their pay Luke 3.4.

fathers goods till they come to it by their gift or death, but robbe them in their life time: ſo wicked ſouldiers wil not ſtay for ſpoiles till their heauenly Father hath brought their foes to death or flight, but they will vſe pilling and polling by and by, yea and ſometimes killing and ranſacking (not of foes onely, but of friends alſo) as ſoone as they get the name of ſoldiers. Theſe counterfets are the cauſe of that ill report which generally is brought vp euen vpon all ſouldiers, how holy ſoeuer. Howbeit it is the dutie, and it will be the wiſedome of all good people to lay the blame where it ought to be laid, and not to traduce and blot the innocent; let the wicked beare his owne diſgrace. Our God will not haue a good ſonne to beare the ignominie of his fathers fault; and ſhall a good ſouldier beare the ſpot of his wicked fellows ſin? This is vniuſt. Learn you and practiſe you the gracing of ſacred ſouldiers: they watch for you when you ſleepe: they fare hard for you, when you feaſt: they endure extreme cold and heate, when you are in caſe and place to procure comforts and remedies both wayes: they want the mutuall ſocietie of their deareſt friends, when you are in the midſt of them: yea and diuers times they lacke that bleſſing of bleſſings, the word preached (by tumults and toſſings) when you enioy it abundantly: and laſtly they hazard their liues for you, as well as for themſelues, when you ſit vnder your owne vines in all ſafetie and plentie. Requite not the good ſort of ſouldiers ſo ill, as to diſgrace them with vile perſons, and to ioyne them with riotous and rakehels. To whom ſhall I reſemble ſuch

a

a wicked generation? Surely ſuch wicked ſouldiers in war, are like *Elies* riotous ſonnes in peace, whatſoeuer their luſting heart deſireth, that their theeuiſh hands will wreſt, without any reſpect of iuſtice, law, order, ſeaſon, age or ſexe: but gracious ſouldiers, who feare the great God of Iſrael, will be as wel contented with competent pay in war, as any poore threſher, hedger or ditcher in peace; ſo far wil they be from hurting any, as that they will rather defend their neighbours goods (innocents goods) from the violence of others who make no conſcience of their wayes. No doubt but good *Dauid* taught his ſouldiers this doctrine, and kept them in this diſcipline: yea and it may well appeare that they followed his inſtructions. *Nabals* ſeruant confeſſed their aboundant kindneſſe, yea ſo far as to be a wall to them both by day and night. This was a rare example, quite contrary to the cuſtome of moſt ſouldiers now adayes, who take robbing and rifling as a part of their wages; ſo as when they receiue preſſe mony, they eſteeme that they receiue alſo a large licence to take all maner commodities from all ſorts of people (without any regard of Gods eye or feare of his ſword,) ſpoile they will, rob they will (how, when, whom, they care not) as they go to war, in the time of war, and as they returne from battell. Theſe are Sathans takers, right Shabeans. God forbid that any Proteſtant ſouldiers ſhould euer vſe this riot, this crueltie: nay rather let them be well contented with ſuch pay as our God allotteth them: yea and let them haue more contentedneſſe then this alſo, or elſe they be not

gracious, Sion ſouldiers. Put caſe that Kings, Princes, Generals and Captaines haue not alwaies their pay readie (as it may fall out ſometimes to the moſt godly, liberall, prouident and potent gouernours in the world,) is there not a higher contentednes to be practiſed here by Chriſtian ſouldiers? doubtleſſe there is. For though *no man goeth a warfare at his owne coſt* (as the Apoſtle ſaith,) yet in dayes of neceſſitie, ſacred ſouldiers muſt take their God for their pay-maſter, and reſt quiet, and ſtand couragious for a time without their pay. Nay a degree further then this too: Say that victuals wax ſcarce as well as wages, yet Sion ſouldiers will make no mutinies for all theſe wants, no, though vnder officers ſhould neglect or abuſe them in all theſe things (which God forbid, and giue wiſedome and care to ſuperiour magiſtrates to looke narrowly to that point,) holy ſouldiers will not murmure as the wicked Iſraelites did in the wilderneſſe, but rather ſubmit themſelues as meeke lambes vnder the mightie hand of their heauenly Father, (euen as *Samſon* did, when our good God quenched his thirſt preſently, whereby he was refreſhed in a time of great want,) and ſooner giue comfort to their gouerners whom they ſee grieued for their ſakes, then addē afflictions and griefes vnto them by their diſcontentments. It is one thing to keep backe the hirelings wages or foode out of a couetous or careleſſe mind, and another thing to be wounded in heart becauſe the ſtrait is ſo great, that Kings, Princes, Generals and Captaines cannot do that for their ſouldiers which their ſoule deſireth: in ſuch a caſe ſanctified

ctified ſouldiers will rather cheere vp their valiant gouernours (by their holy learning to abound and want) then make tumults for lacke of cheere. How far then will they be from ſuch an vtter falling away, as to forſake God and gouernours, cauſe and campe, becauſe their purſes and mouthes be not alwayes filled? Many wicked ſouldiers are vtterly voide of this godly minde, who vpon the leaſt want of pay or prouiſion, do ſhew all maner want of patience and contentednesſe; yea ſo far as to make inſurrections. Some (in this caſe) fall to curſing, railing and rauing; and otherſome fall away to the enemie. No longer plentie, no longer dutie; no longer pay, no longer Prince. Such ſouldiers as thus forſake God and gouernours for want of mony and meate, do bewray great emptineſſe of grace, and do much diſgrace the honourable profeſſion of a ſouldier. This ſheweth that their grounds and reſolutions in coming to war, were ſiniſter, and quite voide of all godlineſſe. As betweene man and wife, parents and children, friend and friend, there is a firm indiſſoluable bond of loue, as well in aduerſity as proſperitie: ſo it is betweene gouernours and their ſouldiers, nothing muſt part them but death, vntill by a generall conſent they giue ouer war. If at any time the wants be ſo great, as they cannot be endured, then it will be the wiſedome and mercie of ſupreme Leaders and Commanders, to relinquiſh and breake vp for a time, and to vſe all good meanes for their ſouldiers ſafetie as for their owne: but while hope of victorie remaineth, and matters go in a tollerable ſort, no want of wages

in any wiſe, nor any ſufferable want of any neceſſaries, will cauſe ſouldiers that haue taſted of the new birth, to abandon the campe, or curſe and ban their Rulers; knowing that ſo much the more patience as they haue in extremities, ſo much the more recompence they ſhall haue (both with God & man) in victories. As they that faithfully ſuffer other loſſes at home (in lands, houſes, goods or liberties) with our moſt bleſſed Sauiour, ſhall vndoubtedly reigne with him: ſo they that in war ſuffer with their Leaders in hard ſtraits, ſhall vndoubtedly triumph with them at length; if not in earth, yet let them know, that if they ſuffer Chriſtianly in war, (for Chriſts ſake I ſay) this is alſo a right bleſſed meanes through Chriſts merits to reigne with him and with his Deputie-Captaines eternally. Let not Chriſtian ſouldiers then looke with the eye of fleſh vpon preſent meanes, but with the eye of faith vpon Gods power and promiſe, and wholy commit themſelues vnto this good Father of fathers, eſteeming his glory and his Deputies comfort and protection to be of more value then all the wages and victuals in the world. Let it neuer be ſaid, that Sion ſouldiers are like couetous worldlings, all for mony, nothing for loue. The ancient heathen ſhall condemne ſuch ſelfe-louers; yea weake women amongſt the heathen ſhall condemne them, euen a Moabite: did *Ruth* leaue *Naomi* (though greatly vrged) becauſe ſhe was now become poore? No ſure, ſhe cleaued to her in a time of penurie (much like a time of war) and that in a moſt louing and conſtant maner. *Naomi* you know was in very extraordinary

dinary griefe and diſtreſſe when ſhe was to trauell alone (for ought ſhe knew) from Moab to Iudea. This tender mother in law was loth to haue her daughters in law with her, leſt they ſhould come to dangers and wants. At length the one of them was perſwaded to returne; but the other would by no meanes leaue her: come what wants might come, *Ruth* would not forſake *Naomi*. *Naomi* did ſay, nay rather *Marah* (as ſhe calls her ſelfe) ſhe would take part with her in bitterneſſe. Ponder well vpon her moſt kind words (a rare daughter in law,) *Intreate me not to leaue thee, or to returne from following after thee: for whither thou goeſt, I will go; and where thou lodgeſt, I will lodge: Thy people ſhall be my people, and thy God my God: where thou dieſt, will I die, and there will I be buried: The Lord do ſo to me, and more alſo, if ought but death part thee and me.* Doubtleſſe gracious ſouldiers will ſay as much for the loue which they beare to their louing Kings, Princes, Gouernours and Captaines; they will not leaue them nor forſake them for want of wages, no nor for want of food, ſo long as nature hath any ſtrength to hold out. Sion ſouldiers would think it great ſhame and diſgrace, that any woman, ſpecially a Moabite, ſhould go beyond them in cloſe ſtanding to a deare friend in time of aduerſitie. As *Ruth* then ventured to gleane for her mother in law and her ſelfe amongſt ſtrangers (and ſome of them of ſtrange and boiſterous qualities:) ſo will they venture to roue and reape in the enemies countrie for their owne and their Captains ſuſtenance: yea to ruſh through multitudes, like *Dauids* Worthies for the water of Beth-

Ruth 1.

1 Sam. 13. 15. 16

Bethlehem, rather then exclame againſt their Leaders for ſuch wants as lie not in their power to ſupply. A low ebbe of earthly maintenance will not bring a Sion ſouldier to a low ebbe of heauẽly loue. Good King *Dauid* was brought to a low ebbe, when hee and his men ate the Shew-bread. And what great ſtore of prouiſion may wee ſuppoſe that hee had, when hee ſent to *Nabal* for ſome of his ſtore? or when King *Achiſh* asked him, Where he had bin a rouing that day? Neither is it like that hee had much wages to giue his ſouldiers in the wilderneſſe. Behold here a great Captaine in great wants; yet his louing ſouldiers held out with him to the end, without any ſtorming at all meerly for want of mony or meate. So let Sion ſouldiers do with their *Dauids*, and not ſtand vpon their due or right, in times of difficultie. Let ſouldiers learne to make a difference of times, and according thereunto now and then to flouriſh in all things, now and then to fade in all things, ſaue onely in one, that is to ſay, the aſſurance of a powerfull, glorious and gracious God, to ſupply all their wants, if they will ply him with earneſt petitions, and truſt to him who neuer failed any. One way or other a faithfull man ſhal be ſupplied, yea and ſometimes that way hee leaſt thought on; as *Let* from his bondage, and the Iſraelites from the famine which the Aramites cauſed. Therefore I ſay once more, that a Sion ſouldier muſt ſtill looke vpon that famous worthy linke of his heauenly chaine, Reſolued courage; and not be clamorous or dejected for want of his due in time of aduerſitie. Is this a ſouldiers caſe alone when

1 Sam. 21. 7.

1 Sam. 15. 6.

he

he is abroad in war? No ſurely: It is the Mariners caſe at Sea: yea and more then that alſo, it is the Plowmans caſe at home; it is the Artificers caſe at home; nay and it may be the Paſtors, and the very Kings caſe himſelfe at home. All theſe haue their portions allowed of the Lord our God, and according to their places plentifull portions in time of proſperitie; but in aduerſitie, in troubled waters, in ſtormes, in dearths, in time of peſtilence, in perſecutions for the Goſpell, each of theſe (euen the Lords annointed) muſt be content to abate of their due, of their right, yea and come to ſackcloth and aſhes with faſting ſometimes: they muſt not looke continually for ſuch plentie, recompence, attendance and reſpect, as belongs vnto them: No, no, they are in their right way when in ſuch caſes they abate of their right. If this contentednes with want of their due, belong to Prince and Paſtor, how much more to common people? If to Kings and Captaines, how much more to ſouldiers? All men muſt receiue their ſtate, calling and place vpon condition, that if our good God wil call them to wants, they muſt be as wel contented with penurie as with plentie, and ſay with patient *Iob*, *The Lord hath giuen, the Lord hath taken away, bleſſed be the name of the Lord: Shall we receiue good at the hands of the Lord, and not receiue euill?* And they muſt ſay with *Paul*, *I haue learned in whatſoeuer eſtate I am, therewith to be content: I can be abaſed, and I can abound: euery where in all things I am inſtructed, both to be full and to be hungrie, to abound and to want.* Is not our heauenly Father moſt wiſe, moſt prouident, moſt powerfull,

Iob 1.21. Iob 2.10.

and moſt louing? He is. Therefore this affliction, this want is good for vs; otherwiſe he would not ſuffer it to fall vpon vs. Now know this moreouer, that ſuch wants as theſe may come to the moſt godly ſouldiers as wel as to the moſt vngodly ones. For in things of this nature, *There is* (as *Solomon* ſaith) *one euent to the righteous and to the wicked, to the good and to the euill, to the cleane and to the vncleane, to him that ſacrificeth and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath.* Good ſouldiers may doe good an hundred times, and yet ſuſtaine many wants afterwards: wicked ſouldiers may do euill (yea commit foule outrages) an hundred times, and yet remain in great plentie, yea and go away vvith notable victories. Howbeit in the end there ſhall be a differeence made and ſeene, as both *Dauid* and his ſon

Eccleſ.8.11.12.13. *Solomon* ſay, *Becauſe ſentence againſt an euill worke is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to do euill: But though a ſinner do euill an hundred times, and his dayes be prolonged, yet ſurely I know that it ſhal be well with them that feare the Lord: but it ſhall not be well with the wicked, neither ſhal he prolong his days, wch are as a ſhadow, becauſe he feareth not before God.* And again: *Mark the way of the vpright man, and behold, for the end of that man is peace.* A good ſouldier conſidering this end, wil not be diſcouraged in a faithleſſe manner for want of wages and victuals (when the enemy hath aboundant) and thereby grieue his gouernour, but as *Paul*

Act.21.13. ſaid in his kind of war, *What meane you to weep and to breake mine heart? I am readie, not to be bound onely,*

but

but alſo to die for the name of the Lord Ieſus: So ſhould a holy Sion ſouldier ſay: Why breake you my heart O louing Captaine, by grieuing for my wants, I am ready not onely to want my wages and foode for the cauſe of my Chriſt, but to ſpend my deareſt drop of blood for him, and with you. Gracious Ioſian ſouldiers (ſo I call the tender hearted to their gouernours) wil mourne to ſee their Captain come to any griefe or wound, by the Captaines owne failing in any of his plots or cariages: how will they feare then to bring their Captaine to mourning, by their owne failing in any dutie of kindneſſe to their Gouernour? A holy ſouldier will ſay thus in time of his gouernours diſabilitie to pay wages: I ſerue a good Lord, euen the Lord Ieſus Chriſt, who hath *promiſed not to leaue vs nor forſake vs*; he will pay you and me our wages (good Captaine.) And thus he will ſay in time of diſtreſſe for food: *I liue not by bread onely, but by euery word that proceedeth out of the mouth of my God:* hence am I ſtrengthened; I did put on this mind at home in my country, before I ſtept a foote towards this war; therefore be not grieued (I beſeech you) for any wants of mine; as I haue bin well contented with my wages heretofore, ſo am I as well content without it now; and as for food (O Captain) I wait vpon my good God for it; and here will I ſtand for him, and to you, come what may come, till death it ſelfe come, (God aſſiſting me,) onely be you ſtrong and of good comfort. Thus much for the ſixt Worthy, wherein I haue bin the longer, becauſe many ſouldiers haue bin ſo ſhort in this contentednes with pay & prouiſion, as thereby

Zach. 11. 11.

Deut. 8. 3. Math. 4. 4.

to hazard, or diſſolue, or deſtroy mightie armies.

7. Worthy linke, Armour.

The ſeuenth vvorthy linke, which I aduiſe Proteſtant ſouldiers to conſider of, is, their *ſpirituall armour*, they muſt haue much more care of putting on and keeping on that armour, then of their corporal armor; this is that true armor of proofe, which *Paul* for the excellencie thereof doth call *The Armour of God*. By this armour Gods children are enabled (through him, by whom they can do all things) to ſtand againſt the greateſt aſſaults of all: *Take vnto you* (ſaith the Apoſtle) *the whole armour of God, that you*

Eph. 6. 13. *may be able to withſtand in the euill day, and hauing done all, to ſtand. Stand therefore, hauing your loines girt about with truth, and hauing on the breaſtplate of righteouſneſſe, and your feete ſhod with the preparation of the Goſpell of peace; aboue all things take the ſhield of faith, wherewith ye ſhal be able to quench the fiery darts of the wicked, and take the helmet of ſaluation, and the ſword of the Spirit, which is the word of God, praying alwayes with all prayer and ſupplication in the ſpirit.*

Let me now lay downe a little concerning euery of theſe ſeuen peeces of armour, the better to expreſſe

Truth the girdle them for the vnlearneds ſake. Firſt of all, *Truth* in worſhipping the true God, and ſoundneſſe in this truth, muſt compaſſe you about like a girdle, to make you ſtrong in your marching, as they whoſe loines are girded, whereby you may the better fight againſt all aduerſaries whatſoeuer they be that oppoſe this truth. In truth and in ſpirit you are to worſhip the true God, hee will make this truth a mightie defence to you, being indeed the firſt part of a Chriſtian ſouldiers armour. This armour is not

like

like the corporall, which is put on peecemeale, this part firſt, and that next, and then the girdle laſt: nay this is put on all together: and ſo the girdle of veritie faſtneth on all the reſt. For without this truth in Gods worſhip, no other parts will ſit cloſely, or remaine orderly vpon you. As the heathen man *Cato* ſaid well of *Ceſar* touching his earthly girdle, *Odi puerum, male cinctum*, I hate that ſame yonker who goeth ſo looſely girded: ſo our God hateth old and yong, high and low, who care not for his true worſhip, this gracious girdle; marke their behauiour, you ſhal find it looſe. He that cares not for this truth in worſhipping the true God, ſhall be a falſe and a looſe ſouldier. Therefore keepe on your girdle, you Sion ſouldiers. Beware of idols, beware of all falſe worſhip (Maſſes and the purtenances, adoration of Saints) and ſuch like. Then hauing endeuoured to giue our God his due, then I ſay comes your *Breaſt-plate of righteouſnes*; your righteous life muſt ſhine cleerly before men. Part not this true life from true worſhip: our glorious God ſhall haue great honour thereby, and the aduerſaries ſhall rest aſhamed, whē they ſpeake that euill of you which they cannot proue. This plate will ſo couer your breaſts, as to make them vndaunted and ioyfull continually: yea it will be ſuch a peece of armour, as none ſhall be able to pierce, no not the greateſt *Anack* or *Goliah* in earth or hell. This peece of armour thus ſetled, you muſt alſo put on *ſpirituall ſhoes*, before you go abroad: you muſt haue peace from the Prince of peace; you cannot ſtand in any war without this *peace which paſſeth all vnderſtanding*. If you venture

Righteouſneſſe the breaſtplate.

Peace the ſhooes.

abroad without thoſe ſhooes (that peace) euery place ſhall be as ſharp ſtones, nay as thornes whereſoeuer you tread; and if you kicke, you ſhall kick againſt pricks. Therefore you muſt carefully put on this peece of armour, euen that peace which comes from the God of peace; you muſt faſten it on to your ſoules, as ſhoes to your feete, then ſhall you tread ſafely. Vpon what? Euen vpon the neckes of the wicked at laſt (*till they be as duſt*) how great ſoeuer they be. They haue their pleaſure now, and you ſhall haue your ioy hereafter: their pleaſure is momentanie, your ioy ſhall be euerlaſting. Nay more then ſo, our good God doth oftentimes alſo affoord his ſouldiers this downe treading of his enmies in this world, yea vpon *their very necks*, as he did in *Ioſuahs* time. This peace with God is the chiefe peace, which no war of the moſt vile enemies can keep from you. This peace with God, will breed peace with men alſo, and with all the creatures; yea and nouriſh patience and courage againſt all oppoſitions: without which, men ſhall come ſo vnprepared to battell, as a traueller to his iourney if he want ſhooes. What a comfortable peace is this? How famous are the very ſoles of theſe ſhooes, and how beautifull are the feete that bring you this peace. To this peace you are prepared by the glad tidings which the word of our God brings you touching the Meſſiah, in whom our peace conſiſteth. Your ſhooes being on, abroad you go, but not without your Shield in any wiſe. In your iourney (ouer and aboue ſtones and thornes) make account that you ſhall meete with *Buls of Baſan*, whom no in-

Mal. 4. 3.

Ioſ. 10. 24, 25.

With the ſhield.

incloſure will hold; with yong and old foxes alſo, yea mad dogs and other mad beaſts, (ſuch as *Paul* fought with) nay vvith Beares, vvolues, lions, tigres, and aſpes: feare them not, you Sion ſouldiers, depend faithfully and wholy vpon your heauenly Father, truſting in his mercie through the merits of his deare Sonne Ieſus Chriſt our Lord, Sauiour and grand Captaine, and vpon his good will towards you, and withall vpon his moſt powerfull abilitie to defend you. This faith ſhall be your ſhield, and by it you ſhall be ſhielded. This part of your armor is of ſuch proofe, as you haue a whole cloud of witneſſes in the word of our God, to teſtifie that whoſoeuer vſed it in a gracious maner, vvere alvvayes kept from all the hurt of any troubles. You may haue (ſeeming) griefes, but they ſhall bring you a ſubſtantiall quiet fruit. This is that ſhield which performeth that truly, vvhich is falſly reported of inchanted ſhields, viz. continuall preſeruation: no earthly nor infernall blow can vtterly and finally ouerturne him that hath vvell put on this ſhield. But yet, leſt (notvvithſtanding all this) dreadfull death do offer to ſeize vpon you, and vtterly to diſmay you, you muſt haue more armour then this; deaths ſtroke is mightie, it offereth violence to the verie heart of your temporall comfort, euen to life it ſelf. How ſhall you doe now? On vvith your Helmet, O Sion ſouldier, and that is ſaluation. Say to your ſelfe, and ſay truly, Saluation is mine, by my Chriſt *reſerued in heauen for me*; nay *an entrance into that euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt, is miniſtred vnto me abundantly.* When this Helmet

Heb. 11. the whole chap. & chap. 12. 1.

Heb. 12, 11.

§. *Saluation the Helmet.*

1. Pet. 1. 4. 2. Pet. 1. 11.

Helmet is thus put on, let death ſtrike and doe the vvorſt it can; this aſſurance that *eternall life is yours, and kept in ſtore for you* (by him from whom none can vvreſt it) this, this vvill couer your head in the day of your greateſt battell. Then ſhall you ſay to
1.Cor.15.55. *death, where is thy ſting? and to the graue, where is thy victorie?* My head, my life, is kept ſafe by my Head (that *Lord of life.*) Imitate the vvilie ſerpent in this, he ſtill maintaines his head aboue all parts: ſo doe you maintaine your head-peece, aſſured ſaluation.

6. *The word the ſword.* The next peece of armour is your *Sword.* Remember vvel that you are not to fight as children, vvith fiſts or vvith little vvands, but vvith a two edged ſword, that vvord of our God. This cutteth euery way; it defendeth, it offendeth. As *Dauid* ſaid of
1.Sam.21.9. *Goliahs* ſword for preſeruation of his bodie, *None to that, giue it me*: ſo ſay I of this ſword, for preſeruation of your ſoule, None to this, take it to you in your right hand. With this ſword our *Sauiour*
Math.4.1. put off Satan that great Tempter: by the ſame ſword all his members do the ſame. It beates your enemies weapons to their faces, yea to their ſculs, and bruiſeth their hairie ſcalpes. Binde it faſt on; let
2.Sam.23.10. it not ruſt: vſe it, yea till it cleaue to your hand, like the ſword of *Eleazar, Dauids* worthy. Then if at any time you begin to faint in ſo great a skirmiſh,
7. *Prayer the key* (as the Apoſtles did in that great wind, when they feared the ſinking of the ſhip) you haue another excellent peece of armour, defenſiue and offenſiue alſo, and that is prayer: nothing daunteth Sathan more, neither is there any thing which more comforteth the thirſtie ſoule of man in this combat. We

may

may ſpiritually and truly call it Heauens key. *Eliah ſhut and opened the heauens by it.* *Eliſha* ſhewed his ſeruant an armie of Angels by it. *Moſes* ſtayed the Lords hand by it. *Ioſua* ſtayed the courſe of the Sun by it (the better to be reuenged on Gods enemies.) But of this peece of armour I ſhall haue occaſion to ſpeake a little more in the laſt Worthy. Meane while thus I ſay: You haue heard ſeuen peeces of ſpirituall armour, the laſt whereof (euen prayer) hath the moſt charge laid vpon it, becauſe it helpeth to make all the reſt brighter and brighter, and is of a larger extent for doing good to others, yea to the whole Church. This peece of armour may be a meanes to wound them that wound your deare ones (namely your Princes, Paſtors, fellows in arms, and domeſticall friends) more then any gun or other weapon whatſoeuer: you muſt vſe it, ſpecially for benefiting the Lords annointed, and your ſpirituall Leaders who are to direct you for doctrine and life, (Gods ſalt to ſeaſon you, Gods lights to guide you;) your charge in this, is that you vſe it with watchfulneſſe, inſtancie and feruencie: yea, when the wicked ſleepe drunken ſleeps, and all maner ſinfull ſleepes, then muſt you watch to performe this dutie of prayer, *ſeeking him in your bed by night, whom your ſoule loueth*, as the Spouſe in the Canticles; yea *riſing at midnight*, as *Dauid* did, to praiſe ſo good a God. Remember that you haue a ſpeciall care of this armour: otherwiſe you will be found naked, and ſo lie open to the enemie of enemies. But if you be thus armed, then I ſay againe that no darts of Satan, nor of his wicked partakers

Iam. 5. 17. 18. 2. King. 6. Exod. 32. 10. Ioſ. 13. 14.

Cant. 3. 1.

Pſal. 119. 62.

ſhall vtterly daunt you, no not the dart of death. But who ſhal help you to put on this armour? Who but your reuerend, holy, skilfull and louing Preachers; by whom (if you will) you may haue this armour of proofe, and this worthy Chaine more fully expreſſed vnto you; yea the verie life of them brought to your ſoules. The writings of mortall men are like an image (as it were) in reſpect of that life which comes from the mouth of Gods Embaſſadours, by direction and impreſſion of his Spirit. As you haue watchmen continually for your bodies, leſt you ſhould be ſurpriſed on a ſudden; ſo God hath made them watchmen for your ſoules: therefore be ruled by them, and ſuffer your ſpirituall armour to be ioyned together, and put vpon you with all willingneſſe and thankfulneſſe. Infinitely happie are they who make true vſe of this armour of armours. And if thoſe faithfull Armorers, whom God ſends to arme their ſoules againſt the aſſaults of that compaſſer of the world, that *Aduerſarie, who goeth about like a roaring Lion ſeeking whom he may deuoure.* And thus much for this ſeuenth worthie, that is to ſay, *worthy armour*, conſiſting as you haue ſeene of ſeuen peeces. This is ſuch an armour of proofe, as no ſhot, no not canon ſhot, no not the canon ſhot of hell ſhall euer be able to pierce: therefore in any wiſe ſee that it be well put on.

Iob 1.7. 1.Pet.5 8.

8. *Worthy, Conſultation.*

The eight and laſt worthie thing for ſacred ſouldiers to conſider, is, that in all actions whatſoeuer (ſpecially their great enterpriſes) they conſult with their God before they attempt any thing. This hath

hath alwaies bin the gracious practiſe of moſt famous Kings, Princes, Iudges, Captaines, ſouldiers and all: this did *Moſes*, this did *Ioſua*, this did *Dauid*, this did the children of Iſrael preſently after *Ioſuas* deceaſe. Now the chiefe meanes to conſult with our glorious God, as well in theſe actions of war, as in all other actions of peace, are two: by prayer, and by the word. I ſpeake not here of the word of God and of prayer in generall (which are two principall parts of the armour ſpoken of before,) but I ſpeake of them onely as they are meanes to conſult with God. Theſe two are twins, and muſt not be parted. Pray firſt, and then *to the Law and to the Teſtimonie.* Prayer is found to be a ſpeciall meanes to ask counſell of, and to receiue counſell from his diuine Maieſtie, yea to talke with his moſt ſacred ſelfe, as a ſon with the father. What may I call praier, but a key (as I haue alreadie touched) to open the heauens; yea a kinde of moſt gracious violence offered to our moſt glorious God. By this meanes *Moſes* preuailed againſt Amaleck: by this meanes *Aſa* preuailed againſt the King of Ethiopia: by this meanes *Iehoſaphat* ſcaped preſent death in war, when *Ahab* for want of this was killed in the ſame battel. The word is that other meanes to aske and receiue heauenlie counſell: concerning which I ſay, that no good Captaine or ſouldier will vndertake anie thing out of his owne, or anie other mans wit, policie, learning or experience, except he haue that word of God for his warrant. From hence did good King *Dauid* take his counſell in martiall affaires: from hence *Iehoſaphat*, from hence *Hezekiah*. The word

Iudg. 1. 1.

Mith. 11. 12. Exod. 17. 11. 2. Chron. 14. 11 2. Chron. 18. 31

2. Sam 23. 1, 2, 3, 4. 2. Chron. 18. 2. 2. King 19. 2.

maketh yong men *wiſer then their elders*, yea *then their teachers*, nay *then the greateſt counſellers*, who take not their counſell from thence. You muſt therfore with King *Dauid*, make *the teſtimonies of your God your delight, yea the men of your counſell.* This is the line and leuell of a Sion ſouldiers life: this is the true light to walke by; without which whoſoeuer entreth into & followeth anie path, let him be ſure to miſſe the King of Kings high way, though he ſhould plot with *Ieroboam*, and out plot *Achitophel* (which were hard for the beſt wit to doe.) Nay, grant that he hit her plot of profit, pleaſure or honour, yet ſhall he miſſe the path of heauen, except he returne. The waies of man may ſeeme ſtraight, green & pleaſant at firſt: but if he conſult not with the word of his God, they wil proue crooked, black and mirie at laſt. But why go I about to praiſe the Sunne for light, the fire for heate, ſiluer ſeuen times tried for pureneſſe, and that which paſſeth the honie and the honie-comb for ſweetneſſe? They praiſe themſelues: yea and God himſelfe praiſeth them. Onely this I will ſay more: As no godlie Captaine or ſouldier will do anie thing (how meane or how great ſoeuer) except he haue Gods word to allow it; ſo alſo no godly Captaine or ſouldier wil do anie doubtful thing, be it euer ſo ſmall, how much leſſe the weightier things, of ſuch a priuat wit or conceit in the word, as to become his owne iudge, what is the will of God therein, but rather aduiſe with holie Seers, & ſuch as haue *ſet their affections on things aboue, and not on things below.* A mans own praier to God (according to the word) and his owne conſultation

Pſal. 119. 24.

Coloſſ. 3. 2.

tation with God by the word, are not enough in theſe caſes. This ouerweening wit (preſuming to vnderſtand aboue that which is meet) hurteth the moſt godly when they fall into it. And as for the wicked who contually both worke and play with their fine (refined) wits, there is more hope of arrant fooles then of ſuch. Good men may faile in this, by truſting too much vnto their owne iudgement, and thereby meete with a temporall puniſhment for ſuch ſlips. But the wicked make a continuall practiſe of relying on their owne policie, quite neglecting, yea and ſome of them contemning the the word. Was not *Achitophel* a patterne of ſuch fooles? Doubtleſſe he was. And if you ſee an example of a holy man quite ouerturned by truſting to his owne counſell, ſee it in gracious *Ioſiah*, when this good King, this peerleſſe King, (for in that reſpect ſo I may ſay of him) tooke aduice by the word from the mouth of *Hulda* the Propheteſſe, he receiued a right comfortable anſwer from the Lord his God: but afterwards for want of taking ſuch aduice, that moſt famous, religious, zealous King, periſhed in the battell againſt *Pharao Neco*. We do not find that he did then conſult with his God by the help of his gracious Prophets. Now if it be a thing ſo dangerous, not to aske counſell of holy Miniſters, what is it to refuſe their good counſell giuen? what to enterpriſe things quite contrary to the word? Surely a double and treble fault, full of double and treble danger. By obſtinate refuſing good counſell from the Lords true meſſengers, you may ſee that the Iſraelites were ouerthrowne in fight againſt the A-

Rom. 12.3.

Prou. 26.12.

2. Chron. 34.21

2. Chron. 35.20

Num. 14.45.

malekites and Canaanites. And ſo alſo came *Ahab* to his deſperate death, he would go vp to Ramoth Gilead, though the Prophet ſhewed him his fall moſt plainly. Happie then are they who giue care and obedience to the word of our God, truly opened by his faithfull Miniſters. *The Prieſts lips ſhould preſerue knowledge.* For whom? For all ſorts, both high and low, rich and poore, learned and vnlearned, and they ſhould *ſeeke the law at his mouth: for he is the Meſſenger of the Lord of hoaſts.* Yea, and as he ſhould counſell all ſorts of warriers by the word, ſo ſhould he comfort and encourage them in the verie time of entrance into the battell: *when thou goeſt out to battell againſt thine enemies* (ſaith our God by his ſeruant *Moſes*) *and ſeeſt horſes and chariots, and a people more then thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt. And it ſhall be when ye come nigh vnto the battell, that the Prieſt ſhall approach and ſpeake vnto the people, and ſay vnto them: Heare O Iſrael, yee approach this day vnto battell againſt your enemies, let not your hearts faint, feare not, and do not tremble, neither be troubled becauſe of them, for the Lord your God is he that is with you, to fight for you againſt your enemies, to ſaue you.* Thus you ſee what great vſe and neede there is of the Miniſters priuate counſell and publick inſtruction euen in war. Theſe things ſo, it alwaies behoueth both Captaines and ſouldiers to be frequent in conſultation with their God touching all matters belonging to their places. Conſultation I ſay by often and feruent praiers, and conſultation by aduice of godly and learned Preachers. This con-

1 King. 22. 17. 28.

Mala.

Deut. 20. 2. 3. 4.

conſultation muſt begin at the firſt houre, and neuer end till a ſouldiers laſt houre be ended: yea and Sion ſouldiers ought alſo to ioyne priuate reading and meditation in the word together with this conſultation, according to that in the firſt Pſalme, *His delight is in the law of the Lord, and in his law will he meditate day and night*: and agreeable alſo to that in *Iohn, Search the Scriptures, for in them ye thinke to haue eternall life, and they are they which teſtifie of me.* And ſpecially as our God cõmandeth *Ioſua* (which commandement extendeth to all ſouldiers) *Let not this booke of the Law depart from thy mouth, but meditate therein day and night, that thou maiſt obſerue and doe according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou haue good ſucceſſe.* For this purpoſe if they reade Pſal. 3. Pſ. 27. Pſa. 57 and Pſal. 118. they may finde much comfort in theſe places. And thus much for the eight worthie linke here ioyned with the reſt, as the laſt linke to make vp a heauenly Chaine for Sion ſouldiers. Such as keepe theſe links together in a gracious order, are fitly adorned to wait vpon the true God of battell, that King of glorie, and they to whom our God giueth theſe eight worthies for a ſpirituall chaine, are fitteſt, and likeſt to performe moſt valiant actions, and worthy of great honour here with their Kings and Princes, and ſhall be accounted worthy to reigne as kings with that King of Kings for euer. Shall I now ſay that here touching theſe eight links, which I ſaid before concerning thoſe ſeuen peeces of armour, viz. ſuffer thy Paſtor to ioyne theſe eight links together for thy good, and to fit them

Pſal. 1. 2.

Iohn. 5. 39.

Ioſ. 18.

them to thee for thy defence; I might ſay ſo: but I will ſay thus: Do not onely ſuffer, but intreate thy Paſtor alſo to ioyne and fit theſe ſeuen peeces of armour aboue named, as heauenly and compleate armour of choice to defend thee; and theſe eight links alſo, as a heauenly chaine to honour thee. and then march on O famous Sion ſouldier. It ſeemeth that noble *Ioſua*, had ſuch ſouldiers (ſouldiers thus armed, thus adorned) as may appeare by their gracious anſwer to him: *All that thou commandeſt vs, wil we do: and whither ſoeuer thou ſendeſt vs, will wee go: According as we hearkned vnto Moſes in all things, ſo will wee hearken vnto thee: onely the Lord thy God be with thee as he was with Moſes. Whoſoeuer he be that doth rebell againſt thy commandement, and will not hearken vnto thy words in all that thou commandeſt him, he ſhall be put to death; onely be ſtrong and of a valiant courage.* Such a ſouldier alſo had that right noble couragious and louing *Ionathan* to his armour-bearer: *Come* (ſaid this Princely Captaine) *let vs go ouer vnto the garriſon of thoſe vncircumciſed: it may be that the Lord will worke with vs. For there is no reſtraint in the Lord to ſaue by many as by few. And his armor-bearer ſaid vnto him: Do all that is in thine heart: turne the. Behold I am with thee according to thine heart.* Theſe were gracious ſoldiers, louing ſoldiers, obedient ſoldiers, reſolued ſoldiers, worthy ſouldiers. So all thoſe Proteſtant ſouldiers may be truly eſteemed and ſhalbe conſtantly found gracious, louing, obedient, valiant, reſolued, worthy ſouldiers, vpon whom our bountifull God will vouchſafe to beſtow theſe eight worthies aboue named in ſome acceptable mea-

Ioſ. 1. 16, 17, 18

1. Sam. 14. 6. 7.

meaſure. I ſay againe, in ſome acceptable meaſure. For I go not about to pleade for protection, which this life affoordeth not to any whatſoeuer (from the thrones to the threſholds,) but I labour to deſcribe ſuch ſouldiers as now do ſhew themſelues or hereafter ſhall ſhew themſelues to be in the new birth: ſuch I ſay, as *put off the old man, and put on the new man*, endeuouring with induſtrie and earneſtneſſe (by their inſtant ſeruing of God, like the twelue Tribes) to pleaſe that heauenly Captaine Chriſt Ieſus. Theſe, theſe are true worthies, becauſe they are approued by the true God. Without theſe eight worthy things here named, none of thoſe nine Worthies of the world could haue any due and true praiſe: nay, looke in what meaſure any of them had thoſe eight worthy things, (yea euen contentednes with that wages frō God, thoſe bounds I ſay which Iehoua gaue them) according to that meaſure was their gracious acceptance with God, and their worthy commendations with good men. The reſt of their praiſe was but temporall and windie; this ſubſtantiall and euerlaſting. And now you ſee thoſe eight worthy links taken from Gods treaſurie (euen his heauenly word.) *Abrahams* ſouldiers had theſe eight worthy things in their meaſure: *Ioſuahs* ſouldiers had theſe eight in their meaſure: King *Dauids* ſouldiers had theſe eight in their meaſure; each of them in a ſanctified meaſure. Whence it came that all of them became ſo truly famous and victorious? This ſpirituall chaine made them ſo, in and by their moſt worthy Captaine (that Captaine of the Lords hoaſt) Chriſt Ieſus. Bleſſed are and Act. 26. 7.

ſhall be the nations: bleſſed are and ſhall be the cities: bleſſed are and ſhall be the camps, where continuall gracious, earneſt endeuour is vſed to haue all their ſouldiers thus armed and adorned: thus armed, I ſay, with that armour of God, conſiſting of thoſe ſeuen heauenly peeces; and thus adorned with this ſpirituall chaine made of eight heauenly linkes (both Armour and Chaine of one mettall.) Our God hath promiſed to bleſſe them, and (as *Iſaac* ſaid touching his good ſonne *Iacob*) *they ſhall be bleſſed.* Curſe them who ſo will, euen with bell, booke and candle. This bleſſing I haue wiſhed for & prayed for to all them that vnfainedly loue Sion: all whō I humbly beſeech our good God to bleſſe, arme, defend and keepe in ſuch ſort and wayes, as whereby they may bring moſt honor to their owne names, moſt ioy to their owne ſoules, moſt good to the Church and Commonwealth where they liue, moſt renown to the Deputie Maieſties whom they ſerue, and moſt glorie to that Maieſtie of Maieſties, (whom we all ſerue) whoſe holy Name be bleſſed and praiſed by all holy meanes, for euer and euer. Amen.

Gen. 27. 33.

A ſhort Poſtſcript touching Sion Captaines.

IF Sion ſouldiers ſhould be armed with that armour of proofe (that armour of God) and adorned with this heauenly Chaine, then ſurely theſe things belong in a higher degree to Sion Captains. O how carefull ſhould all Chriſtian Leaders be to *abſtaine from all appearance of euill*; and how much more

1. Thes. 5. 22.

more to auoide horrible blaſpheming of the glorious name of their great God (that moſt ſhamefull ſinne of Chriſtendome,) yea and vtterly to abhor all beaſtly (nay more then beaſtly) drunkenneſſe, looſeneſſe of life, bloodie crueltie, diſſimulation, trecherie, defrauding ſouldiers of their wages, and generally all baſe wayes? Surely my pen cannot vtter that excellent care which they ſhould haue to leade their ſouldiers both valiantly and graciouſly. The time may come when I ſhall endeuour to preſſe this more at large: meane while I onely ſay this in a few lines: That Armour of God conſiſting of ſeuen heauenly peeces, and this ſpirituall Chaine made of eight heauenly links, belong ſpecially to Proteſtant Captains. Therfore God grant them grace to make a ſpeciall vſe of them, to the end they may be the better fitted to fight the Lords battels, ſpecially againſt that Horſleach Whore of Babylon, to her vtter ouerthrow in theſe our dayes, if ſo it pleaſe his holy Maieſtie, whoſe moſt glorious name be bleſſed and praiſed for euer and euer. Amen.

FINIS.

ERRATA.

Pag. 4. lin. 1. for *ſtudie*, reade *reading*. & lin. 16. for *one*, reade *me*. pag. 6. lin. 31. for *Prence*, reade *Prince*. pag. 7. lin. 23. reade *that the God*. pag. 10. lin. 6. for *haue*, reade *hath*. & lin 24. for *informe*, reade *inforce*. pag. 23. in the marg. for *patria eſt redita*, reade *patriæ eſt reddita*. p. 25. l. 21. for *fields*, reade *field*.

K Chain

875. g. 9

Plo. 12

A SPIRITVAL CHAINE, AND ARMOVR OF CHOICE, FOR SION SOVLDIERS.

Which, whosoeuer weareth graciously, shall be sure of the best honour, comfort and safetie (whether he liue or die in the battell) that can come to a Christian souldier.
Very necessary for these times.

24 June 1625
00 4 155

LONDON,
Printed by *William Iones*, for *Robert Mylbourne* at the great South doore of Pauls. 1622.

A.p.399.

BRITISH MUSEUM

To those patterne Captaines (so I call them who are Leaders by their godly example) of the Artillerie and Militarie in the Citie of London (that famous Citie of the kingdome, his Maiesties most strong, safe and trustie Chamber) and to all others there, who any way haue any speciall hand for vpholding the practise of Chiualrie (in what offices soeuer they be setled) I wish all maner of peace from the God of peace, and all holy and prouident preparation for all kinds of godly warre.

THe wife who Bethsheba *described, hath bin, is now, and for euer shall be a peerlesse patterne to all vertuous wiues: right so your worthy actions concerning matters of Chiualrie (that the knowledge and exercise thereof may not decay in Citizens) haue bin, are now, and I hope will be a notable example to the present age, and to all posteritie. Therefore as it is said of the vertuous wife,* A woman that feareth God, shall be praised: Her children rise vp, and call her blessed: Her husband praiseth her: her owne workes praise her: *So say I of you: The training vp of the Cities valiant men, yea youths, nay very children in feates of armes (being first taught to feare their God, and to be armed against, and fight against Satan) causeth those children to rise vp and blesse both parents and Preachers,* Prou. 31.

Prou. 31. 30. v 29.

and Captaines for their education: yea and it maketh the whole land to reioyce in their good God for the worthie patterne which you giue to the kingdome in these right worthy actions both for bodie and soule. Hereby you shew
Iudg. 18, 7, 8, 9. *that you are not like the lazie people of Laish, who by their careleſneſſe were fit to be made a prey to any that would inuade them. Go on good Citizens thus to ioyne religion and proweſſe, pietie (by the peaceable word) and policie (by the preuenting ſword:) ſo ſhall your workes continue to praiſe you in the gates, and to cauſe the praiſe of our glorious God to ſound both in earth and in heauen. For your better progreſſe herein, I haue ſent you (euen firſt of all) a little Treatiſe touching the antiquitie and nobilitie of gracious Souldiers, and concerning the holy behauiour which they ought to haue, without which, no ſcience, myſterie or art, no not the ſeuen Liberall Arts, no nor any other knowledge whatſoeuer, are of any reckoning with our God. The Lord our God bleſſe it to you, and bleſſe you all, and the whole Citie alſo, eſpecially with continuance of that good word of our good God, ſo powerfully preached, and with your increaſe of loue and obedience thereunto, together with all kinds of godly peace, and with each good means to maintain them: and all this in a moſt long, quiet and bleſſed reigne of our gracious Soueraigne Lord King* Iames. *Amen.*

To

To the worthie Captaines and to the whole Companies of the Artillerie in other Cities and Townes of our Nation, who haue imitated this famous patterne of the Citie of the Kingdome, and chiefly to Londons notable neighbours for imitation, I meane them of the Artillerie at Westminster, and to all other gracious helpers thereunto, the selfe same peace in the selfe same sort, that is to say, all maner holy peace in the God of peace.

IT is one of the greatest honours that may be, to follow the steps of good men in good actions. The praise and benefit hereof you receiue to Gods glorie, by imitating your renowned Mother-Citie of London, in training vp your people for skill in warre. The increase in this Skill, is a meanes to strike a feare into inueterate foes, who otherwise will watch opportunities to offer strokes. Olde wilie foxes are venturous vpon lambes in places where they winde no foote, nor baite, nor gynne. Olde kites will quickly spie where nets be prepared, and where not. Olde Rauens will soone smell both match and powder: and olde robbers of houses will soone perceiue which houses are strong, and which are weake. Right so it is with old enemies to a nation. Well

you know (by reaſon of many iourneys about your affaires) that the verie ſight of a ſword makes a theefe ſtay his hand ſometimes (though not his heart,) yea and by Gods reſtraining power ſaues ſome throates from cutting: Right ſo in peace, a preparation for warre makes the enemies heart to faint, and the hearts of good men to reioyce. This holdeth in the ſpirituall warre alſo, by preparing to haue that ſword of the Spirit readie both in the greater and leſſer Churches of our God; yea and readie alſo in euerie heauenly hand of each new borne Chriſtian (conſidering the great ſubtiltie and ſtrength of that old Serpent, our irreconcileable aduerſarie.) Imitate your honourable Mother, in her ſo many holy prouiſions and actions: imitate her in the double, by pietie I meane and by policie; by prouiding both the heauenly and the earthly ſword: endeuour you alſo alwaies as ſhe doth, to vſe all good meanes for defending your ſelues and your countrie: amongſt others, practiſe effectually that laudable training preſcribed by a prouident order. Thus defend your ſelues: yea and be you, and let vs all be defenders euer, offenders neuer. Let not your vſe in armes be out of your armes (as a thing vnaccuſtomed.) Our prouerb is, Vſe legges and haue legges: *ſo I ſay,* Vſe armes skilfully, and haue skill in armes. *Be you then religious more and more, and be you alſo valorous more and more: continue to bring vp your youth in the trade of both theſe waies; ſo ſhall they not depart from them: both theſe be holy wayes to enter into, and to walke in. For your better treading in theſe peaceable, yet preuenting & defending paths; and for your true vſe of warre when you*

haue

haue occaſion (which our good God keepe vs from, if it be his bleſſed will) I haue likewiſe ſent you (aforehand alſo) my collections of thoſe eight links, and the chaine made of them, together with a deſcription of your Armour of choice and proofe. No more at this time, but the Lord our God ſo guide you ſtill in holy actions, as that you may do them cheerfully and conſtantly, to your owne priuate and your countries publicke good, and alwayes to his glorie in the firſt and higheſt place.

Amen.

A SPIRITVAL CHAINE, AND ARMOVR OF CHOICE, FOR SION SOVLDIERS.

HEaring of warres and of rumors of warres, vnto which many ſouldiers of many countries in Chriſtendome were like to be ſent, I haue written a plaine and ſhort Treatiſe, more and more to ſtirre vp ſo many of them now (and others hereafter) as by any meanes may haue vſe of it, vnto a gracious cariage in this high calling of theirs; which ſo much concerneth not onely themſelues, but all Chriſtian Churches and Commonwealths alſo, yea and the glorie of God withall, together with their owne particular ſafetie, (for the better ſetting forth of his glorie.) A ſhort Treatiſe (in compariſon) I write, becauſe I feare that if it were long, there would be much want of fit time, and much more of good will to reade it, (the multiplicitie of bookes conſidered.) A plaine Treatiſe I write, becauſe moſt ſouldiers are plaine men, altogether vnlearned touching any skill in the Arts:

for whoſe ſake it is, that when I vſe any illuſtration in Latin (for more delight to the learned) I omit not to tranſlate it. Now if there be a bleſſed peace in moſt places, yea or in euery place before my booke cometh forth, I ſhall much reioyce at it, as he who wiſheth that all Chriſtian Kings and Princes would labour to make *Halcyon* neaſts for breeding *Sion birds*, and that none of them would nouriſh ſuch Romiſh Rauens, Hawkes and Harpies as delight in cruell preying vpon innocents (Princes and all) more then in true prayer to the true God. Yet ſeeing warres are as like to continue in the world as diſeaſes (both being ſent of our God as puniſhments for ſinne) my booke may ſtand in ſuch ſtead as medicines, printed long before for ſuch and ſuch maladies when people fall into them. Weapons are prouided in peace againſt the time of warre; and why not counſels? Surely both theſe are neceſſary aforehand. Now as the Apoſtle *Paul* ſaid touching his brethren the Iewes, *My hearts deſire and prayer for Iſrael, is, that they may be ſaued*: ſo ſay I for Proteſtant ſouldiers (my Chriſtian brethren) my hearts deſire and prayer for them, is, that they may be holy, and doe worthily, like King *Dauids* Worthies: yea ſo worthily, as they that walk by the eye and word of their God (this being the onely way to haue Gods Angels to protect them, and *the ſhout of a King amongſt them*, yea and the King of Kings on their ſide.) Thus ſhall they ſhew themſelues gracious ſouldiers and truly religious, both by profeſſion and practiſe. No other ſorts wil reſpect ſuch Armour and ſuch a Chaine as this, whoſe

Rom. 10. 1.

2. Sam. 23.

Num. 23. 21.

whoſe linkes are found in the word, and put together by the word. Theſe links, this armour and this chaine, I wiſh to all *Sion* ſouldiers. By *Sion* ſouldiers I meane ſuch as *earneſtly contend for the faith once giuen to the Saints*, ſhewing their good faith by good workes; and vtterly abhorring that Whore of Babylon as well for her looſe life, as for her diuelliſh doctrine. For this *departures ſake*, by beleeuing, ſpeaking and doing, (or at leaſtwiſe for the outward profeſſion hereof) I call them generally *Sion ſouldiers*. If any of them doe not anſwer ſo worthy a departure, and ſo worthy names as are here giuen them for this departures ſake, ſo much the more they haue to anſwer hereafter, becauſe they abuſe their honorable calling and name. It is my dutie, and not my offence, to iudge in loue of ſuch, and to giue the beſt titles and termes I can to ſuch, whoſe Baptiſme, Profeſſion, Vowes, Education, Vocation and God do call them with a loud voice, to be the ſelfe ſame in deed, which I in words name them, (*Sion ſouldiers, ſacred ſouldiers.*) Gracious men wil not take ſo high titles in vaine, but abandon vanities, and follow the wayes of wiſedome. I deſire that this little booke may do them good herein. It cometh not haſtily abroad, no ſooner penned but printed, Lapwing-like. They report that this bird is more forward both for foote and wing then other birds are, inſomuch as it will runne away with the ſhell on it head, and quickly take flight alſo: ſo do many Lapwing bookes now adayes. For in our time this ſaying of *Solomon* is more and more verified: *There is no end of making many bookes*; *and* Iude verſe 3.

much ſtudie is a wearineſſe to the fleſh: and that alſo of the Poet,

Scribimus indocti doctiq; poemata paſſim.

Both learned and vnlearned men,
Each where apace we plie the pen.

Had I therefore knowne of any in our dayes, who had written purpoſely of this ſubiect, I would haue kept ſilence, and not ventured vpon the hazard of doing ſo needleſſe a worke as that which already is done. But finding none (by ſight or report) who haue made it their labour in ſuch ſort as they who take it for their taske, though ſome haue dealt graciouſly therein by the way, and perceiuing it to be a thing worth the labour, (yea and a whole and long labour) rather then it ſhould be vnhandled, I haue ſet a weake hand to it. This matter offereth one iuſt occaſion (before I go any farther) to write at large of the moſt worthy and ancient profeſſion of a Souldier: yet ſith I doubt not but this truth is generally receiued, I will onely handle it in briefe, and ſo come to the maine point which I aime at, that is, *The holy cariage of good ſouldiers, whereby they ought to honour this high profeſſion of theirs.*

Touching the calling of a ſouldier to fight corporally, that I may ſpeake (for better vnderſtanding) as the thing is indeed; I ſay, that the heauenly armour of a ſouldier was in truth and ſubſtance before the earthly, (howſoeuer for our weake capacitie the ſpirituall armour was afterwards made plaine to vs by the corporall,) ſo as according to a ſupernaturall ſence, the bodily armour may be ſaid to take denomination of the armour of the ſpirit,

and

and the corporall combat denomination alſo of that ſpirituall combat which the children of God haue with Satan and his children. For why? the armour of armours belonging to this combate (*euen the armour of God*) was before any corporall combat could be vſed. *Adam* preſently after the promiſe (no doubt) did put it on: *I will put enmitie* (ſaith our God) *betweene thee and the woman, and betweene* Gen. 3. 15. *thy ſeed and her ſeed: Hee ſhall breake thy head, and thou ſhalt bruiſe his heele*: Here is mention made of a ſpirituall warre, to which belonged ſpirituall armour inſtantly, and the grand Captaine of the war pointed vnto (*That promiſed ſeed Chriſt Ieſus*) whoſe ſouldiers all godly people muſt be (both Captaine and ſouldiers fighting againſt the euill one.) Now as this enmitie is manifeſt in the ſoule of good men (carying a godly hatred againſt the diuell continually, and againſt the qualities of the wicked whileſt they remaine in the old birth,) ſo it is alſo declared by an open corporall combat hand to hand againſt Gods foes in battell, when our God will haue them puniſhed, or brought in ſubiection, or put to death. Therefore though fields and campes could not be at firſt, till multitudes were increaſed; yet a diſpoſition to warre (both ſpirituall and corporall) was at firſt; and that as well in the bad to offend, as in the good to defend. This euill diſpoſition was quickly ſeene in *Cain*, *Lamech* and *Eſau*. And a kind of duell there appeared whenas yet there were but a few men in the world, namely betweene *Cain* and *Habel*; *Cain* offending, and *Habel* (we may well thinke) ſtriuing (as nature taught) to defend him-

ſelfe: but he was a ſtronger ſpirituall ſouldier then temporall, God ſuffering his bloodie brothers ſtrength to preuaile ſo far, as to take away his mortall life in that corporall combat. Here were both warres begun in two brethren, *Cain* exerciſed a moſt vngracious fleſhly warre, as his wicked murder declared (he fought for Satan:) *Habel* by his fathers example practiſed the gracious ſpirituall warre, as his holy and well accepted ſacrifice declared, (he fought againſt Satan.) *The father of the faithfull* did know and practiſe this warre both wayes; with faith he made warre againſt Satan, and with weapons of warre againſt fiue wicked Kings. Hereby it plainly appeareth, that the calling and dignitie of them that warre on Gods ſide is very ancient, and no leſſe honorable then that calling whereof Chriſt Ieſus (being King of Kings and ſupreme Commander in the warres) is Head and chiefe Leader. If we looke to the temporall warre, this he acknowledgeth himſelfe to be (euen a *Captaine of the Lord of hoaſts*,) as we may perceiue in the booke of *Ioſua*, at the beſieging of Ierico: *And it came to paſſe, when Ioſua was by Ierico, that he lift vp his eyes and looked, and behold there ſtood a man ouer againſt him with his ſword drawne in his hand; and Ioſua went vnto him, and ſaid vnto him, Art thou for vs or for our aduerſaries? And he ſaid, Nay, but a Captain of the hoaſt of the Lord am I now come. And Ioſua fell on his face to the earth, and worſhipped.* If wee looke to the ſpirituall warre, there alſo he profeſſeth himſelfe to be our moſt powerfull *Prince and gouernour*, yea *the author and finiſher of our faith*, without whom we

Gen. 14.

Ioſ. 5. 13. 14. 15

we can do nothing, (a Captaine of Captaines therefore;) and we alſo moſt ioyfully confeſſe this, eſteeming it our greateſt renoune to fight vnder his banner (though with afflictions) as his ſouldiers. So ſaith Saint *Paul* to his ſonne *Timothy*: *Thou therefore ſuffer affliction as a good ſouldier of Ieſus Chriſt.* And of himſelfe he ſaith, *I haue fought a good fight.* *Abraham*, I ſay againe, was ſuch a ſouldier, both ſpirituall and temporall. Spiritually wee may ſee it, vvhere our God ſaith, *I know him, that hee will command his children and his houſhold after him, and they* Gen. 18. 19. *ſhall keepe the way of the Lord, to do iuſtice and iudgement, that the Lord may bring vpon Abrahã that which he hath ſpoken of him.* And corporally we may not doubt but that he taught his people what to do in battell againſt thoſe curſed Kings. And no maruell that ſo good a ſonne and ſeruant as *Abraham*, did imitate ſo good a father and maſter as his God in this inſtruction. Our gracious God vouchſafeth to teach his ſeruants (his ſouldiers) how to fight: *Hee teacheth my hands to fight*, ſaith King *Dauid*. Nay more then this, ſo honorable is the profeſſion of a ſouldier, that God of vvarre, by the pen of his ſeruant *Moſes*, profeſſeth himſelfe to be a man of vvar, *The Lord is a man of warre*, ſaith he. You ſaw before, that he called himſelfe *a Captaine of the Lords hoaſt*; here he is called plainly, *A man of warre*. As he took mens nature vpon him, ſo taketh he mens names vnto him: they men of warre, he a man of vvarre; they brethren, he a brother; they ſeruants, and he a ſeruant: yea, and imparteth alſo his owne names to the ſonnes of men, he a *father*, and men fathers;

he

he a *King*, and men Kings; nay, he a *God*, and men *Gods*. And vvhat ſo great maruell is this for names, ſith it is his good pleaſure to make men partakers alſo of the diuine nature (in regard of qualities,) and to giue them an entrance here *into his euerlaſting kingdome, where at his appearing they ſhall be like him*, yea *one with God*. O wonderfull humiliation on the one ſide! O wonderfull exaltation on the other ſide! Warre then is ancient; vvarre then is honorable. If we reſpect the ſpirituall warre, all the life of man is a warre, (ſaith *Iob*:) if we reſpect the corporall warre, we may ſee, that as our God will be called a warrier, ſo he will haue his deputie Kings (who yet aboue all other men ought to ſeeke peace, and make peace, and keepe peace, if it be poſſible) to be vvarriers alſo vvhen time and cauſe are offered. *Samuel* did ſignifie thus much to the Iſraelites, vvhen he told them that *their King would chuſe ſome of their ſonnes to make inſtruments of warre, and other ſome to be Captaines ouer thouſands*. To this end for one alſo, he gaue King *Saul* another manner of heart *then that which he had when he ſought his fathers aſſes*, (a couragious heart for battell;) and made little *Dauid* a man of great courage, as to take a Beare by the throate, a Lion by the beard, and a Giant by the eares: yea and this prouident God of ours chargeth Kings to *make war by counſel*, and teacheth them to be circumſpect in war: *What King* (ſaith our God) *goeth to war againſt another King, and ſitteth not downe firſt, and taketh counſell, whether he be able with ten thouſand, to meet him that cometh againſt him with twentie thouſand*. Moreouer, we perceiue that all people

Luke 14.31.

people of vnderſtanding deſpiſe a coward, and reſpect a man of valour; whence it is that the name of a daſtard, is a baſe by-word of great reproch. And hence alſo it comes, that they who are to be choſen to offices of any eminencie in the Weale publike, one ſpeciall qualitie regarded in them, is (according to Iethroes counſell) *that they be men of courage.* Laſtly, we may ſee in all ages that the moſt worthy Kings and Princes haue highly preferred ſouldiers of fidelitie, policie and proweſſe; yea giuing them titles and places ſo high, as to be of their Councell; ſuch were King *Dauids* Worthies: and from hence (euen from courage in war) proceeded that which greatly ſheweth and ſetteth forth the ancient dignity of a valiant ſouldier, namely *Armes.* Souldiers are ſpecially called *Men of armes*; nay they onely are ſo called, and haue had both *Names* and *Armes* giuen them (as well as other honours) for their worthy deeds of Chiualrie. Theſe things thus, I will come to apply that which I haue briefly laid downe of the right worthy and ancient profeſſion of a ſouldier; concerning which, this I ſay: Sith the antiquitie, dignitie, eſtimation and vſe of men of warre is ſo great, what maner care ought true Chriſtian ſouldiers to haue for ioyning heauenly cariage with earthly (nay rather with heauenly) courage, heauenly armour with earthly armes? Surely an exceeding great care, (thereby adorning a profeſſion ſo princely, with all eminent vertues and holineſſe;) otherwiſe they do not only forfet all their former titles, ornaments and aduancements of ſacred and worthy ſouldiers, but

Exod. 18. 21. C Iethroe

2. Sam. 23. 8.

withall they ſhame (as much as in them lieth) their countrey, their Religion, their Kings, their Princes, their Leaders, their parents, their teachers, their kinsfolkes, their alies, yea and diſhonor their God alſo. Far be it then that a Sion ſouldier (any one I meane who haue that name) ſhould in his deeds be found to be a ſwearer, a drunkard, a drone, a tigre, a peacock, a lyer, a bragger, a Thraſo, a filthy doer, a looſe ſpeaker, a laſciuious liuer, a quareller, a cutter, a cozener, a ſhifter, an irregulous Atheiſt, a prophaner of the Sabbath, or any way tainted with any other notorious ſin: No, no, a Sion ſouldier muſt be a Saint by life, as hee is by calling. Hence it is that I vſe my beſt endeuour to perſwade all Proteſtant ſouldiers to all maner holineſſe, and this not onely in peace, but in warre alſo (yea and then eſpecially) leſt they loſe the preſence of God and his bleſſed Angels when they haue moſt need of them. Will you ſee a preciſe commandement for a ſpeciall regard of their holy cariage in warre? his generall commandement to all the world, that
Leuit. 19. 2. they *be holy as he is holy*, might ſerue for all ſorts: yet it is his good pleaſure (very remarkable) to informe their care of holineſſe in the very time of
Deut. 23 9. warre: *when thou goeſt out* (ſaith our God) *againſt thine enemies, keep thee from all wickedneſſe.* Will you moreouer ſee the exhortation of a moſt valiant & godly Captaine to this? See it in *Ioſua*, a little before the deſtruction of Ierico. The very day before
Ioſ. 3. 5. their miraculous paſſage through Iordan, he called them together, and ſaid, *Sanctifie your ſelues.* For your better and more full conſideration yet, what

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a great reſpect our glorious God hath to his peoples holineſſe in warre, ponder I pray you deeply of the grieuous ſtate of Gods armie (yea and of good *Ioſuah* himſelfe eſpecially) at their fight with the men of Ai. How came this? Becauſe there was one wicked man in ſecret among them. Behold, this turned to their great diſcomfort. Conſider then with your ſelues, how fearfull the ſtandard of any campes muſt needs ſtand in all ages, if there be many notorious wicked men in them, horribly infected like lepers with many contagious vices. Our good God I know, both can and may ſpare ſuch campes for his owne names ſake, for his owne childrens ſake; but I am ſure that the caſe of ſuch camps ſhall for euer be deſperate for ought that man can ſee. How ſo? Becauſe the true and powerfull word of our moſt true and powerfull God (whoſe *reuealed will belongeth to vs and our poſteritie*) hath ſhewed it. Reade and conſider: *If thou ſhalt obey diligently the voice of thy God, and obſerue and do all his commandements which I command thee this day, then the Lord thy God will ſet thee on high aboue all nations of the earth: and all theſe bleſſings ſhall come on thee: Bleſſed ſhalt thou be in the citie, and bleſſed alſo in the field. The Lord ſhall cauſe thine enemies that riſe vp againſt thee, to be ſmitten before thy face: They ſhall come out againſt thee one way, and flie before thee ſeuen wayes. But it ſhall come to paſſe, if thou wilt not hearken vnto the voice of the Lord thy God, which I command thee this day, the Lord ſhall cauſe thee to be ſmitten before thine enemies: Thou ſhalt go out one way againſt them, and flie ſeuen wayes before them, and ſhalt be remoued into all*

Ioſ. 7. 1.

Deut. 28. 1. 2. 3.

verſ. 7.

verſ. 15.

verſ. 25. 26.

the kingdomes of the earth, and thy carkeis ſhall be meat vnto all the foules of the aire, and vnto the beaſts of the earth, and no man ſhall fray them away. Now let vs returne againe to that caſe of Gods camp at Ai. The lamentable ſtate of that camp doth ſhew, Gods angrie entrance into a terrible execution of this law with great ſeueritie. Againſt whom? Againſt his owne moſt dearly beloued people. Obſerue it well:

Ioſ.7.10. *And the Lord ſaid vnto Ioſuah, Get thee vp, wherefore lieſt thou thus vpon thy face? Iſrael hath ſinned, and they haue tranſgreſſed my couenant which I commanded them: for they haue euen taken of the accurſed thing, and haue ſtolen and diſſembled alſo, and they haue put it euen amongſt their owne ſtuffe. Therefore the children of Iſrael could not ſtand before their enemies, but turned their backs before them, becauſe they were accurſed. Neither will I be with you any more, except you deſtroy the accurſed from among you. Vp, ſanctifie the people, and ſay, Sanctifie your ſelues againſt to morrow. For thus ſaith the Lord God of Iſrael: There is an accurſed thing in the midſt of thee, O Iſrael: thou canſt not ſtand before thine enemies, except ye deſtroy the accurſed from amongſt you. Then Ioſua and all Iſrael tooke Achan the ſonne of Zeuah, and the ſiluer, and the garment,* Ver.24.25. *and the wedge of gold, and his ſonnes and his daughters, and his oxen and his aſſes, and his ſheepe, and his tent, and all that he had, and they brought them vnto the valley of Achor. And Ioſua ſaid, Why haſt thou troubled vs? The Lord ſhall trouble thee this day. And all Iſrael ſtoned him with ſtones. And they raiſed ouer him a great heape of ſtones vnto this day.* O fearfull iudgement! Whom may not this make to tremble, when they commit

commit grieuous ſinnes in warre? I acknowledge that this was an extraordinarie caſe, at an extraordinary time; neither do I in any wiſe compare leſſer ſinnes with this, but ſtill I ſay, that vile ſinnes may cauſe our holy God to turne his face from the armie. And the thing that I preſſe, is, that ſhamefull (or rather ſhameleſſe) ſinners with a high hand ſhould for euer either be reformed in, or remoued from Sion camps. Great vigilancie, I ſay, ſhould be had in this matter, and all good meanes ſhould be vſed to obtaine a holy campe. And ſtill I heartily deſire you to remember the ſtate of Gods campe at Ai. For more ſtirring vp of all ſorts to the practiſe of holineſſe in campes, let all true Chriſtians conſider, that the chiefe cauſe why our God would haue his enemies ouerthrowne in warre by his children, is their wickedneſſe. And will not the ſame God expect, that they who are made inſtruments to puniſh others for their horrible ſinnes, ſhould be void of ſuch vileneſſe? Yea certainly. Yea and our glorious God haſteneth the ruine of his foes, leſt his children ſhould learne of them *to do after their abhominations, and ſo ſin againſt the Lord their God.* Now though theſe abhominations conſiſt eſpecially in falſe worſhip, yet all the godly know, that all manner filthineſſe of life which either idolaters or his owne children lie in, are abhominable to our God alſo. Yea and as idolatrie leades to filthineſſe, ſo filthineſſe leades to idolatrie. This is apparent in the matter touching *Baal Peor*, where *the people committing whoredome with the daughters of Moab*, were inticed by and by to bow to their idols: for loe thus

Deut. 20. 17, 18

Reade Num. 25. 1, 2, 3, 4, 5.

it is ſaid, *The people began to commit whoredome with the daughters of Moab, and they called the people vnto the ſacrifice of their gods, and ſo the people did eate, and bowed downe vnto the gods of their harlots.* And then by degrees it is ſaid, that *Iſrael* (ſignifying a great number) *coupled himſelfe vnto Baal Peor, whereby the Lords wrath was kindled againſt them all, till the heads of many were hanged vp againſt the ſunne, that the indignation of the Lord might be turned from the reſidue.* Call to mind the Iſraelites eſtate, a little before they fell to theſe groſſe ſinnes. When *Balak* would haue ſmitten them, *Balam* tels him, he could not do it, *Becauſe their God was with them.* And why was he with them? *Becauſe he had not beheld iniquitie in Iacob, neither peruerſeneſſe in Iſrael.* The great people of this great campe, were true worſhippers and holy liuers, therefore the ſouldiers could not be conquered: they were both outwardly & inwardly holy. Now for the better perſwading you yet againe to outward and inward holineſſe in war, remember that our all-ſeeing God is not pleaſed with any worſhip euer ſo religious for the forme, or with any outward actions euer ſo ſpecious for the ſhew, or coſtly for the matter, if righteouſneſſe of heart & holineſſe of life go not with them hand in hand: no not with venturing of life for killing his enemies, (how many ſoeuer they kill.) See this for venturing of life, in the caſe of King *Saul*, he behaued himſelfe valiantly againſt Gods foes; for *he ſmote the Amalekites from Hauilah vntill thou commeſt to Shur, that is ouer againſt Egypt, and he tooke Agag the king of the Amalekites aliue, and vtterly deſtroyed all*

Num. 23. 21.

Iſai. 1. 2, to 20.
Iſai 58. 1. to 8.
Mica 6. 6, 7, 8.

1. Sam. 15. 7, 8.

the

the people with the edge of the ſword: yet becauſe he wickedly brake the commandement of his God, and truſted in a ſhining outward performance, without a ſimple inward obedience, *which is better then ſacrifice*, his valiantneſſe was of no value with our God.

What may I write to moue you yet more to a godly behauiour in warre? I will adde this more: That God who preciſely commandeth cleanlineſſe of bodie in the campe, (as we may reade Deut. 23.) doth he not much more regard cleanlineſſe of ſoule in the campe? Yes, yes. Remember then as *Holineſſe becometh the Lords houſe for euer*, becauſe *he ſtandeth in the midſt of the golden Candleſticks*: ſo *Holineſſe becometh the Lords campe for euer, becauſe he walketh in the midſt of thy campe to deliuer thee, and to giue vp thine enemies before thee: therefore let thy campe be holy, that he ſee no vncleane thing in thee, and turne away from thee.* This holdeth in ſpirituall things, much more then in corporall. Our God is a ſpirit, and vieweth the ſpirit of man, and requireth ſpirituall cleanlineſſe, inward cleanlineſſe ſpecially. Is this commandement of God true, and this preſence of God true? Yea, they are moſt true. O then let Sion ſouldiers be Cornelian ſouldiers (ſuch I meane as *feare God and are deuout:*) for this end and purpoſe I heartily wiſh and pray, and aduiſe that all Sion ſouldiers may now and for euer earneſtly conſider of, and diligently labour to get and put on the ſpirituall Chaine and Armour which now I come to deſcribe. I ſhew it, but God onely can beſtow it.

Deut. 23. 12. 13.
Pſal. 39. 5.
Reu. 1. 13.
Deut. 23. 14.
Math. 11. 18.
Act. 10. 2. 7.

This Chaine is made of eight heauenly linkes.

I haue here by Gods aſſiſtance collected eight worthy things from his owne word (the mouth of the Lord hath declared them,) which they that make true vſe of, ſhall proue true ſouldiers of Ieſus Chriſt their heauenly Captain. Euery Chriſtian muſt haue theſe eight linkes (according to their ſeuerall places and occaſions,) and weare them cloſe together (as in a chaine,) and put on this armour alſo: but ſpecially theſe double ſouldiers who fight both corporally and ſpiritually, they muſt haue double care to enioy them graciouſly. They that deſpiſe any one of theſe linkes, or any part of this armour, our God wil deſpiſe them, and they ſhall be found vnworthy of the name of Chriſtian ſouldiers. God grant that ſuch as make ſhew to fight on his ſide, may in truth weare theſe eight worthies (worthy links I meane) graciouſly ioyned together, as a ſpirituall chaine about their holy necks. Theſe they are.

1. *Perſon.* Gen. 4. 1. 4, 5.

First, they muſt conſider of their perſons, how they ſtand in Gods fauour. As the ſacrifice of a wicked man is not acceptable to our God, no more is his perſon: if not his perſon, then no action which he performeth.

2. *Cauſe.* Ioſ. 10. 5. 8. Deut. 23. 4.

Secondly, they muſt looke to the cauſe for which they muſt fight, that it be holy: our iuſt God will maintaine no vniuſt cauſe.

3. *Courage.* Ioſ. 1. 6.

Thirdly, they who fight the Lords battels, muſt ſee to their courage, that it be valiant. He ſends not forth cowards to fight for him, but valiant men; and this valiantneſſe is ſetled on a firme reſolution at all aſſayes.

4. *Mercie.* Iam. 2. 13.

Fourthly, they muſt conſider of ſuch mercie as belongs to Chriſtian ſouldiers, and that muſt be abundant; for our God delights in mercie.

Fiftly, they

they must obserue truth in all their leagues and promises; and that must be vnfained and constant. The God of truth loueth truth. Sixtly, they must haue consideration of their wages, when to take it holily, and when to be without it patiently. Seuenthly, they must haue care of their spirituall armour: this armour they must put on and keepe on for euer, and not their corporall onely. Eightly and lastly, they must alwayes consult with their good God in all plots, enterprises and actions whatsoeuer. Of these eight things briefly, according to my little skill and strength.

5. *Truth.* Psal. 15.4.

6. *Wages.* Luke 3.14.

7. *Armour.* Ephes. 6.13.

8. *Consultation.* Iud. 20.18.

For the first worthy, that is to say, a worthy person. Sith our glorious God is the God of battell, and ruleth all things therein, both for beginning, middle and end; (*For of him, and through him, and to him are all things.*) How can a souldier haue any blessing in warre, if his person be not loued but hated of this all-gouerning God? Except his person be found worthy in that Worthy of worthies Christ Iesus, whereby his conscience is more and more purified, he is like an outlaw, depriued from all comfort in, and protection from the high God. As an earthly Courtier can haue no likelihood to be graced and preferred (but rather to be disgraced and dejected) if there be euident tokens that the King of that country abhors him: so it is with euery souldier in Gods campe, if his person be not gracious with that heauenly Captaine of Captains, *Micha. l*, whose great name declares his greatnesse; Faith, with a gracious purpose of amendment of life, if God lengthen the dayes, are inward tokens

1. *A worthy person.* Rom. 11.36.

Tit. 1.15.

Who like vnto God?

of Gods fauour to a ſouldiers perſon. The outward ſignes to be ſeene of men, are, A reall change of their old life, for that ſheweth the new birth; Zeale for Gods glory, with an vtter deteſtation of all leud companie; and generally a holy cariage and behauiour in words and deeds, gouerned by the word, as in Gods preſence. Such ſanctified ſouldiers may aſſure themſelues that they are well accepted by the God of battell, be it by life, be it by death. Therfore all wicked ſouldiers that are hardened in notorious vices, are quite excluded (whiles they ſo remaine) from all hope that their perſons pleaſe God, and thereby haue iuſt cauſe to quake at euery ſound of the Trumpet or Drum. This being true (as it is moſt true) it behoueth Chriſtian ſouldiers to conſider deeply hereof, and to labour by all meanes that their perſons may be gracious in the eyes of their God, (yea and to know it and make it known by thoſe tokens aboue named, and ſuch other) before they put foote to warre, leſt they fall into horrible danger of ſoule and bodie, ſtate and name. I write not this to diſcourage any ſinner, but rather to hearten them more, by becoming holy: I who write this, do acknowledge, that both my ſelfe and my fathers houſe, and my owne houſe haue ſinned and do ſinne; but I write it to ſtir vp my ſelfe and mine in our places, and all Sion ſouldiers in their places, to a gracious regard of holineſſe more and more; without which, neither can we looke for any bleſſing in peace, nor they in battell. Therefore that you may proſper in war, leaue off your groſſe ſinnes, and come to the battell, and ſtand in the bat-

tell

tell graciouſly and holily, that ſo your perſons may be accepted in and by Chriſt Ieſus our Lord. Thus much for the firſt conſideration, the firſt link, the firſt worthy thing.

The ſecond thing for Sion ſouldiers to conſider of, is, the cauſe for which they fight, they muſt haue a worthy cauſe. A ſouldier (how valiant and vertuous ſoeuer) who hath no conſideration of this, is in no better caſe then his horſe; the horſe goeth willingly and fiercely to the battell as wel as his maſter; looke whither he rides him, thither the horſe haſteth; againſt whom or for what cauſe, the beaſt cares not, becauſe it is a beaſt; it ſufficeth the dumbe creature that his maſter ſets him forward: but this is not enough for a man, eſpecially for a Sion ſouldier, he may not ſuffer himſelfe to be drawn on to war by his owne vainglorie or couetouſnes, without due reſpect to the cauſe; no nor to be compelled to war in a cauſe apparently knowne to be vnholy and vniuſt. Moſt true it is, that he muſt go to war ſometimes, when wel he knoweth the cauſe; nay more then that, when he is vtterly ignorant thereof. For ſouldiers may be iuſtly preſſed by their gouernours to take weapon, way and ſhip towards ſome exploit which as yet is hidden and vnfit to be opened for a ſeaſon. If it be hid continually, then they muſt beware of ſuſpition, and iudge louingly of their Prince, (*Loue is not ſuſpitious, but hopefull rather*) & reſt fully perſwaded that the cauſe is good. Their diligent ſearch to know the goodneſſe of the cauſe, and their deſire to fight in a holy cauſe (when by any ſecrecie in *the Princes heart which is deepe and*

2. *A worthy cauſe.*

1. Cor. 13. 5. 6. 7

Pro. 25. 3.

vnſearchable, or by any ſuddennesse of combat it cannot be reuealed) is accepted by our good God who ſearcheth the herat. Now if he cannot come to an euident truth of the iuſtneſſe of the cauſe, yet a Centurion ſouldier (ſo I call the obedient at a becke) muſt go with all ſpeed, labouring to fight with as much courage as if he knew the cauſe to be euer ſo iuſt: and then our gracious God who ſeeth his holy purpoſe, will take this good hope conceiued of his Deputie in good part, and take his due obedience giuen to his Deputie, as done to himſelf. Beware then of falſe whiſperings, which many times bring diſobedient murmurings. Gods Vicegerent muſt not be denied aide (no nor ſo much as grudged at) vpon ſurmiſes and rumors: ſo they might haue no heartie vſe at all of ſubiects for maintaining their wars. Howbeit that ſerious enquirie, that full purpoſe, that heartie deſire to fight in a good cauſe (abhorring the contray) ſhould be in all Sion ſouldiers. Therefore thoſe ſouldiers ſhew themſelues to haue ignorant, blockiſh and wicked hearts, who care nothing at all in what cauſe they venture lims and life; much more they who hazard themſelues when the cauſe is plainly diſcerned to be bad. If hope of gaine be their principall motiue, then haue they hearts poſſeſſed with the roote of all euill. Here mercenarie ſouldiers are greatly to be reproued, who runne to and fro (like greedie wolues,) and flie hither and thither (like hungrie Eagles) where they may haue moſt wages, whether they fight for God or for the Diuell, they care not, ſo they may haue mony and ſpoiles. Such

Math. 8. 9.

1. Tim. 6. 10.

as

as theſe can looke for no good ſucceſſe in the battell. God forbid that any Proteſtant ſouldier ſhould be of this mercenarie mind. Hence it is that I aduiſe all godly ſouldiers to vſe all good meanes to be throughly perſwaded of the goodnes of their cauſe, that ſo that good God and mightie defender of right, may ſtand for them, and that they may ſtand to him with true courage in the field. And yet again I aduiſe a gracious ſouldier to iudge the beſt of the cauſe, if by thoſe occaſions which I haue named (or the like) he can neuer find the depth of it: for he muſt in no wiſe conteſt with his gouernours about the cauſe, by ſtanding vpon nice termes, ſhifts and euaſions. Thus might vnwilling ſouldiers find ſtore of ſtarting holes to auoide all skirmiſhes. To conclude, a Sion ſoldier muſt be zealous for a good cauſe, and not iealous of a good Prince; he muſt vſe all good inquiſition, and auoide all euill ſuſpition. And thus much for the ſecond worthy link, namely a worthy cauſe.

Thirdly, ſith all men, though vertuous, godly and prudent, are not endued with courage fit for war, (for courage is a ſpeciall gift of God) it behoueth a true Chriſtian to conſider how God hath ſtirred him vp that way, and not offer himſelfe to war vpon a ſudden heate or mood in euer ſo good a cauſe, but ſtay till he find that the God of battell hath beſtowed a firme couragious heart vpon him, without which he is able to do ſmall good, nay rather much harme. Faint hearts may ſooner diſcomfort others, then performe any acceptable ſeruice at all. Yet this I ſay in the caſe of courage: when 3. Worthy Courage.

any goeth to warre voluntarily vpon a deceiued heart, and then findeth his courage faint; or when any that is preſſed to war by his Prince, is oppreſſed with feare of the enemie, then let him do that to obtaine courage, which men ought to doe for obtaining wiſedome; both theſe *deſcend from the Father of lights*. Therefore as Saint *Iames* ſaith, *If a-man lacke wiſedome, let him aske it of God, which gi-ueth to all men liberally, and reprocheth no man*: ſo ſay I, if any Chriſtian ſouldier want courage, let him aske it of God in faith, and for his glorie, not for by and bad reſpects; and if then our moſt wiſe God doth not vouchſafe (vpon earneſt petitions) to beſtow this gift vpon him, ſurely he ſhould do well to confeſſe his faintneſſe: and then ſuch gracious Captaines as ſhall haue full notice thereof, ſhall do well alſo to ſend him backe for ſome other emploiment at home. I make no way here for diſſemblers to wind out of their Princes ſeruice: our God can giue holy Captaines diſcerning ſpirits, to iudge of things in wiſedome: but I ſpeake of ſuch ſouldiers whoſe daſtardly feare is apparently ſeene. Here I ſuppoſe that old rule of our good God is to be remembred and practiſed for euer, which ſaith, *Let the officers ſpeake vnto the people, and ſay, Whoſoeuer is fearfull and faint hearted, let him go and returne vnto his houſe, leſt his brethrens hearts faint as well as his heart*: yet I determine nothing hereof, but leaue it to the godly wiſedome of religious Captaines.

Iam. 1. 17.

Iam. 1. 5.

Deut. 20. 8.

To go forward now in ſpeaking more fully of courage, I muſt put you in mind that this courage which here I write of, hath alwayes a holy and noble

ble reſolution from the firſt houre to the laſt. What reſolution? A Chriſtian reſolution, full of magnanimitie. A heart, a ſoule, a bodie, fully reſolued and prepared for all kinde of extremities, yea death it ſelfe, which endeth all: a heart, a ſoule, which makes the will and teſtament at home, in ſuch ſort as if the man were neuer to returne to his ſhort home, but to go (as our phraſe of ſpeech is) to his long home: a heart, a ſoule prepared to leaue all in all, and to beare all brunts for Chriſt his ſake. When the perſon of a ſouldier is once accepted of his God in that moſt worthy Sonne of his, that *Lambe*, I ſay, *who is worthy to receiue power, and riches, and wiſedome, and ſtrength, and glorie, and praiſe*; then with this reſolution (which is vnſeperable from that acceptance) the Sion ſouldier defieth all Gods enemies, deſpiſeth all dangers, and (after a heauenly maner) denieth all friends and *himſelfe alſo for Chriſts ſake*. Then he ſaith, Life I looke not for thy continuance, Death I feare not thy ſting; Wife, father, mother, ſonne, daughter, brother, ſiſter, friend, neighbour, fare you well, I am reſolued of my courſe; if I neuer come againe to my houſe, I haue a houſe, not made with hands, prepared for me. By a little ſhadow of this couragious reſolution, viz. that it was the moſt glorious and bleſſed thing that could be to die for ones country; the old Romanes (who were like old wine, which is better then new) became a kind of Lords ouer their owne liues (not caring for death,) and thereby (at length) a kinde of Lords alſo ouer the knowne parts of the world. If they could thus reſolue vpon ſo poore, weake and

Reu. 5. 12.

O praclara mors quæ naturæ debita patriæ eſt reddita. Cicero in Philip.

ſandie

ſandie a ground, what maner of reſolution may Sion ſouldiers make vpon the moſt faithfull promiſe and oath of the God of truth, touching thoſe *ſurpaſſing ioyes, which the eye hath not ſeen, nor the eare heard, nor the heart of man conceiued, laid vp and reſerued in ſtore by our good God for them that loue him, & loſe any friends for his ſake*, yea and eſpecially *for them that die in his cauſe*. If mortall Princes and gouernours hold it their renoune to requite their Captaines and ſouldiers for their conſtancie and courage, how will the immortall God performe this to his worthies? If the Romanes could giue their *Torquatus* a chaine of honour and a name of dignitie, (which remaineth to this day, euen the name of a chaine,) what will our God giue his valiant men? Surely both palmes, and garlands, and chaines, and a celeſtiall crowne, together with an euerlaſting name in heauen. What is it then to loſe our country or friends for ſuch a King, ſuch a God? What is it to loſe a lim for him? nay, what is it to loſe life it ſelfe for him? Surely it is no loſſe, but great aduantage. And they who in this ſort loſe a mortall life, ſhall find an immortall life. Therefore you Sion ſouldiers take this linke of courage, together with the reſt, for making vp a chaine of honor here, which will procure you a better chaine then the Romanes could giue their *Torquatus*. O prepare to come from home with reſolued couragious mindes. And therefore prepare to come alſo with reſolued hearts, to behaue your ſelues ſo as becommeth Chriſtians, in all maner holineſſe: otherwiſe doe not looſe to obtaine true reſolued courage from

Heb. 6. 13. to the end. 1. Cor. 2. 9. 1. Pet. 1. 4.

Math. 9. 29. Math. 10. 34.

from our God. For this heauenly reſolution can neuer enter into the heart of a wicked man; becauſe our God hath threatned, yea and aſſured him the quite contrary, (euen euerlaſting puniſhment with the Diuell and his Angels) except he repent, except he amend, except he be new borne, except he *preſent his bodie a liuing ſacrifice, holy and acceptable to God:* which things if by the grace of our moſt gracious God he performe, then ſhall he be more valiant then any giant, then ſhall he not feare the face of any enemie, but ſtrike and daſh to peeces the iaw bones of Gods foes; flee at them like a Dragon, and teare them like a Lion, (becauſe *the Lion of the Tribe of Iuda* is with him.) Such ſouldiers as theſe haue no cauſe to feare any enemies, becauſe they feare God, and haue him for their friend. If they die, they die in great honor, becauſe they die for God, and in God, and to God: if they liue, they liue in great honour, both for their good life, and for their true valour. True valour, I ſay, that is ſtirred vp by a calme and religious minde to fight for the truth. Deſperate reſolutions proceed not from Chriſtian fortitude, but from raſh furie. It is not brainſick venturing in mad moods, drunken veins, and furious fits, that makes a worthy ſouldier, a noble ſouldier in life and death: by ſuch venturing thou maiſt venture vpon, and enter into hell. As it is in Martyrdome, ſo it is in battell: The cauſe, not the torment, maketh a Martyr. Right ſo, a good life lead in peace, not a bad life loſt in warre, makes a bleſſed ſouldier at his death in the fields. Let Sion ſouldiers therefore be reſolued vpon true valour,

Rom. 12. 1.

Reu. 5. 8.

then may they ſtand to it with courage, becauſe they ſtand vpon a certaintie. They ſhall be certaine either of a glorious victorie in life, or of a more glorious victorie by death. Such ſouldiers are far more reſolute for Sion, then euen the ancient Romanes were for old Rome, or the new ones can be for new Babylon. Such warriers are indeed more excellent conquerers then euer the moſt excellent Romanes were. For by Chriſt Ieſus their Captaine, they become ſpirituall conquerers of the whole world, yea of the fleſh, and ſin, and death, and diuell, and hell. Theſe be truly couragious and truly reſolued ſouldiers. Thus much for the third worthy, namely a reſolute courage.

4. *Worthy, Mercie.*

The fourth worthy thing to be conſidered of Sion ſouldiers, is Mercie. Albeit a ſacred ſouldier muſt be couragious and valorous, and that in ſuch ſort as to lay about him moſt manfully, without reſpect of the life of any whoſoeuer, rather then put his owne life, and his countries, and his cauſe in danger: yet on the other ſide, there are times when, and perſons to whom *mercy* muſt be ſhewed. I pleade not here for *Agags*, nor for *Zeba's* and *Zalmunna's*, whom the Lord will haue deſtroyed (principall irreconcilable enemies,) ſuch muſt find no fauour: the blood which they haue mercileſſe ſpilt, crieth out for their blood without mercie. But the thing which I would ſay, is this; Such as are miſ-led ignorantly (like thoſe two hundred whom *Abſalon* abuſed) mercie is due to them: Such as before haue ſhewed mercie to others, mercie is due to them. If *Zeba* and *Zalmunna* had been mercifull vnto *Gideons*

1 Sam. 15. 33.
Iudg 2. 21.

Benhadad.
1. King
2. Sam. 15 11.

ons brethren, *Gideon* saith, he would not haue slaine them. Babel was commanded to leaue her throne, and sit in the dust, because she shewed no mercie to the Israelites, but laid a very heauie yoke vpon the ancient. The like is said also of the children of Edom. Such as yeild in due time without resisting, mercie is due to them. Such captiues as may be spared without any danger of present or future harms (through their trechery or multitude,) it is better to shew mercie there then rigor. Matrons and virgins (vnlesse they haue bin like *Iesabel*) it is good (in sacking of townes) to shew mercie to them; whom to handle in the least vnchaste maner, let the thought thereof be far from all Sion souldiers. The great huffing Harlot (mother of the Stues) leaue villanie to her sonnes: fie vpon such filthinesse, let it not once be named among Protestant souldiers, but rather giuing of thanks for the victorie. Moreouer yong children, if there be any kinde of hope to stay them by the word, it is pitie to slay them by the sword. The aged (who haue not bin, nor are like to be speciall counsellers against God and his children) it is good to shew mercie to them, (neuer insulting ouer the miserable, but pittying their case rather.) Herein I would haue all Sion souldiers vtterly to abandon the horrible instructions of that infamous Florentine *Machiauel*, who perswadeth to all crueltie, esteeming Christian mercie to come from a silly simple minde, vnfit for a valiant man. This scorner derideth humilitie and meeknesse, patience and gentlenesse, esteeming that they do not become manhood, but make Christians much infe-

Iudg. 8. 29.

Isai. 47. 6.
Deut 20 10.
2. Sam. 20. 18.
Psal. 137.
Obed.

riour to the Barbarians in courage, and that it breedeth nothing but daſtardlineſſe. A fit ſchoolemaſter for Satans ſonnes. In particular therefore I ioyne with all good Chriſtians in branding out this firebrand of hell, and in admoniſhing all, eſpecially ſouldiers, to learne of our bleſſed Sauiour, that moſt meeke Lambe and gentle Doue. Let his ſayings be frequent in your mouthes and ſetled in your ſouls. Amongſt others, remember theſe which follow, ſome whereof proceeded from his owne moſt bleſſed mouth, and all of them from his ſacred Spirit: *Do as thou wouldeſt be done vnto: Be mercifull as your heauenly father is mercifull. Mercie pleaſeth our God. Bleſſed are the mercifull, for they ſhall obtaine mercie.* Let none thinke that mercie and manhood, courage and kindneſſe, courteſie and chiualrie, might and meekneſſe, cannot dwell together. True courage hath pietie, and pietie hath pittie. This mixture was ſeene in *Moſes*, a moſt valiant Captaine, yet the meekeſt man of that world. It was ſeene alſo in noble *Ioſua*; yea and many worthy patternes there are left vs of great valiantneſſe and great mercie ioyned together in Chriſtian Emperours, Kings and Captaines, as *Conſtantine*, *Valentinian*, *Charlemaine*, *Charles* the fift, and our King *Henrie* the fift (crowned in Paris.) What ſhall I ſay more? Time would be too ſhort to reckon vp many other valiant, yet meeke and mercifull Chriſtians. As they who in their vocations do kill beaſts to ſuſtaine the life of man, are not thereby made the more cruell to man if they be ſpiritually minded, (the fleſhly I confeſſe may thence be fleſhed to hardnes

Math. 5. 12.
Luke 6. 36.
Mica 7. 18.
Mat. 5. 7.

Numb. 12. 3.

hardnes of heart;) no more are holy ſouldiers made ſauage by embruing their hands in the blood of many beaſtly foes. As they who in the old Law killed beaſts continually for ſacrifices, were not thereby made bloody hearted: no more are thoſe Souldiers who performe an acceptable worke to our God, by ſhedding the blood of his enemies, thereby made fierce to his friends: No, no, they continue innocent like Doues, and milde as Lambes. Though their banners be red, their manners be white. Though their ſwords be bloody, their words be gentle and their deeds louely. And thus ſhould Sion Souldiers ſtriue to make a difference between the Whore of whores bloodie ſouldiers and themſelues: theſe like our God full of mercie; thoſe like the King-killing Locuſts, and like Satan full of maſſacres. So much for the fourth worthy linke. Onely adding that all the matters here named concerning warlike mercie, muſt ſtill be weighed in the ballance of Chriſtian wiſedome, with due regard firſt to the word of our God, then to time, place, occaſion, circumſtance and perſon; each of which I leaue to the holy diſcretion of prudent Captains and Souldiers.

5.
The fifth worthy linke, is Truth.

The fift worthy link, the fift worthy thing I ſay, for ſacred Souldiers to conſider of and practiſe, is, *Truth in all leagues, oathes and promiſes.* The very heathen had great care of this: how much more ſhould Chriſtians reſpect it. Students know what *Tully* wrote of *Regulus*, namely how being at libertie, & giuing promiſe either to releaſe certaine captiues or returne; made choice to come backe, yea to ex-

Regulus in Tul. offic. lib. 3.

treme torments for his promiſe ſake. Let the equiuocating, diſſembling, double faced, double dealing Whore of the world and her vaſſals (whom ſhe teacheth to diſſemble by mentall reſeruations and blaſphemous abuſe of that place of Scripture, *My ſonne giue me thy heart*, and it ſufficeth;) let them be infamous as they are, for breaking all bonds of truth: but let Proteſtant ſouldiers binde faſt and keepe faſt theſe bonds though it ſhould be to their great ſeeming loſſe, our good God will requite it; and it is no loſſe to gaine his fauour, though with loſſe. We may be depriued of ſome temporall comfort (which might notwithſtanding haue turned to our diſcomfort;) but the inward ioy of Gods Spirit by obeying him, is of more value then any gaine, eſpecially the gaine of vngodlineſſe. Remember that although this truth is to be kept by all perſons at all times and places, and in all vocations, yet ſpecially among Princes, Generals, Captaines and ſouldiers in warre. My reaſon is this: In peace the matters betweene man and man are moſt commonly touching lands and houſes or goods, by ſome kind of contract, bargain, ſale or exchange, none of theſe do reach to the life of man directly: albeit then that the breach of word in theſe caſes may doe great harme, yet I ſay againe it toucheth not life; and withall it extends it ſelfe either to one perſon only, or to one houſhold onely, or to ſome few perſons or houſholds: but the breaches of promiſe in war, are of ſo large extent, as that that they ſtretch to the ſpoile of a whole armie, ſometimes of a whole countrie, euen for all in all, (goods, houſes, lands, liues, what

Pro. 23. 26.

what not?) Therefore theſe breaches of promiſe are like the breaches of the ſea into the maine land, which carrie downe all before them, and leaue no place, no building, no perſon vntoucht, ouerwhelming Churches: it is not thus in the breach of promiſe in ciuill contracts and bargaines in peaceable times at home. Hereby I go not about to extenuate the leaſt failing in common promiſes with the meaneſt ſort of people: for Gods children ſhould be very wary to promiſe no more then they are willing and in all likelihood able to performe. And though their purpoſe be euer ſo good, yet if the plots faile, if the paiment come ſhort, they are to be grieued for it, and to endeuour by all poſſible meanes to giue ſatisfaction, and not onely ſo, but then withall they muſt be abundantly wary that they fall not into the like againe. A deare child of God may be ouertaken in theſe ciuill things, ſometimes by his owne proiects miſſing, ſometimes by others deceiuing him, ſometimes by ſudden loſſes or croſſes, which fall out to the ſonnes of men: but they muſt take heed of wilfull defrauding any of their goods, and much more of craftie cozening and deceiuing, & they muſt carefully make reſtitution by all good induſtrie and frugalitie; and they muſt alſo for euer after be the more warie how they borow. Conſider now of the caſes in warre. Conſider I ſay of the breaking of leagues, vowes and oathes amongſt wicked men in martiall matters. You ſhall find that moſt of them are Machiauillian & Ahitophel plots made of purpoſe, euen as artificers make nets to catch wilde beaſts. Do not imitate them. Deale you plainly,

plainly, truly, ſincerely and righteouſly with all ſorts of people, friends and foes. Our holy forefathers haue bin highly carefull of plaine dealing, and ſo let vs. *Ioſua* that right valiant Captaine, and all the Princes with him, gaue a notable patterne of this plaine dealing and true dealing in the caſe of the Gibeonites, though they wrought craftily. The Iſraelites were commanded to ſpare no ſuch neare neighbours as the Gibeonites were, yet hauing made a promiſe to them ſuddenly, they feared more to breake that old rule of truth, that rule I ſay of promiſe keeping, then this new rule of worldly policie, in killing ſuch as might be *goades in their ſides and thornes in their eyes*. This patterne let all true Chriſtian ſouldiers imitate, and not prefer politike crueltie before Proteſtant innocencie. As each godly policie may be vſed againſt wicked enemies, ſo all kind of piety muſt be practiſed towards them. We muſt repay good for euill, and not cary reuenging mindes. If reuenge be euil, how euill is it when a Chriſtian ſhall breake all bonds of promiſes giuē, of purpoſe to breake into reuenge by craft. This is vtterly euill. As *Ioſua* and the Nobles were and are iuſtly to be commended for that famous example of keeping promiſe, ſo *Sauls* ſonnes were worthily hanged (a long time after) euen for that very promiſe broken with ſome of the Gibeonites. Conſider that our God is the God of truth, yea truth it ſelfe; his ſonnes the ſonnes of truth, and our Proteſtant Religion the Religion of truth: but contrariwiſe, Satan is the father of lying from the beginning, all his Popiſh Ieſuited ſonnes lying children,

and

and their Religion a Religion of lies. Therfore ſtill I ſay, let all Proteſtants and Proteſtant ſouldiers aboue all continue in all truth as touching leagues, promiſes and oathes. Let Sion ſouldiers excell in that vertue (truth I ſay) whoſe oppoſite vice (falſhood) is moſt proper to all winding, ſhifting, turning whores, and to Rome aboue all. Let all Proteſtant ſouldiers abhor that vice, and procure a moſt bleſſed name of carefull and ſure keeping all their oathes, leagues and promiſes, that ſo they may (in, by and through Chriſt Ieſus our Lord) obtaine the promiſe of reſting in Gods holy mountaine, when that whore and her baſtard ſeed (who make a practiſe wilfully, willingly and purpoſely to breake all promiſes with Proteſtants) ſhall be throwne into the ſea of deſtruction, yea the bottomleſſe lake, except repentance be giuen them. To conclude this point, let vs (euen all Proteſtants) carefully imitate our bleſſed Lord and Sauiour Ieſus Chriſt in all truth, and abhor that whore of Rome his enemie, eſpecially for her falſhood. And ſo I conclude the ioyning of this fift linke to the reſt, namely, Truth in all leagues, oathes and promiſes. Pſal. 15.

The ſixt worthy linke, is Contentednes, I ſay contentedneſſe with their pay: and this according to *Iohn* Baptiſts aduertiſement, *Do violence to no man, neither accuſe any man falſly, and be content with your wages.* The want of this worthy link, is a chiefe cauſe why ſo many make ſuch hauocke and waſte in war (againſt all lawes of God and man,) as ſheweth them to be vtterly vnworthy of this high calling of a ſouldier. As wicked ſonnes wil not ſtay for their *The ſixt worthy linke is contentednes with their pay* Luke 3.4.

fathers goods till they come to it by their gift or death, but robbe them in their life time: ſo wicked ſouldiers wil not ſtay for ſpoiles till their heauenly Father hath brought their foes to death or flight, but they will vſe pilling and polling by and by, yea and ſometimes killing and ranſacking (not of foes onely, but of friends alſo) as ſoone as they get the name of ſoldiers. Theſe counterfets are the cauſe of that ill report which generally is brought vp euen vpon all ſouldiers, how holy ſoeuer. Howbeit it is the dutie, and it will be the wiſedome of all good people to lay the blame where it ought to be laid, and not to traduce and blot the innocent; let the wicked beare his owne diſgrace. Our God will not haue a good ſonne to beare the ignominie of his fathers fault; and ſhall a good ſouldier beare the ſpot of his wicked fellows ſin? This is vniuſt. Learn you and practiſe you the gracing of ſacred ſouldiers: they watch for you when you ſleepe: they fare hard for you, when you feaſt: they endure extreme cold and heate, when you are in caſe and place to procure comforts and remedies both wayes: they want the mutuall ſocietie of their deareſt friends, when you are in the midſt of them: yea and diuers times they lacke that bleſſing of bleſſings, the word preached (by tumults and toſſings) when you enioy it abundantly: and laſtly they hazard their liues for you, as well as for themſelues, when you ſit vnder your owne vines in all ſafetie and plentie. Requite not the good ſort of ſouldiers ſo ill, as to diſgrace them with vile perſons, and to ioyne them with riotous and rakehels. To whom ſhall I reſemble ſuch

a wicked generation? Surely ſuch wicked ſouldiers in war, are like *Elies* riotous ſonnes in peace, whatſoeuer their luſting heart deſireth, that their theeuiſh hands will wreſt, without any reſpect of iuſtice, law, order, ſeaſon, age or ſexe: but gracious ſouldiers, who feare the great God of Iſrael, will be as wel contented with competent pay in war, as any poore threſher, hedger or ditcher in peace; ſo far wil they be from hurting any, as that they will rather defend their neighbours goods (innocents goods) from the violence of others who make no conſcience of their wayes. No doubt but good *Dauid* taught his ſouldiers this doctrine, and kept them in this diſcipline: yea and it may well appeare that they followed his inſtructions. *Nabals* ſeruant confeſſed their aboundant kindneſſe, yea ſo far as to be a wall to them both by day and night. This was a rare example, quite contrary to the cuſtome of moſt ſouldiers now adayes, who take robbing and rifling as a part of their wages; ſo as when they receiue preſſe mony, they eſteeme that they receiue alſo a large licence to take all maner commodities from all ſorts of people (without any regard of Gods eye or feare of his ſword,) ſpoile they will, rob they will (how, when, whom, they care not) as they go to war, in the time of war, and as they returne from battell. Theſe are Sathans takers, right Shabeans. God forbid that any Proteſtant ſouldiers ſhould euer vſe this riot, this crueltie: nay rather let them be well contented with ſuch pay as our God allotteth them: yea and let them haue more contentedneſſe then this alſo, or elſe they be not